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The College athletic director extends his sincere congratulations to fortunate and happy graduates. In this group are debaters, honor students, athletes, and the daughter of a College professor.



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February

MOODY MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor
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Vol. 48

February, 1948

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SUBSCRIPTION PRICE: \$3.00 a year; 2 years, \$5.00; 5 years, \$10.00. Canada, add 30c a year; foreign, add 50c a year. Single copy, 25 cents. Foreign, 30 cents. Remittances should be sent by bank draft, postal or express money order.

Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago

Address all correspondence for publication to MOODY MONTHLY, 153 Institute Place, Chicago 10, Ill.

Copyright, 1948, by The Moody Bible Institute of Chicago

Printed in U.S.A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

February, 1948

In This Issue

D. L. Moody was born on February 5, 1837. When he died in 1899, the *Chicago Times Herald* wrote, "The moral effect of his life upon humanity was greater than any other man in the nineteenth century."

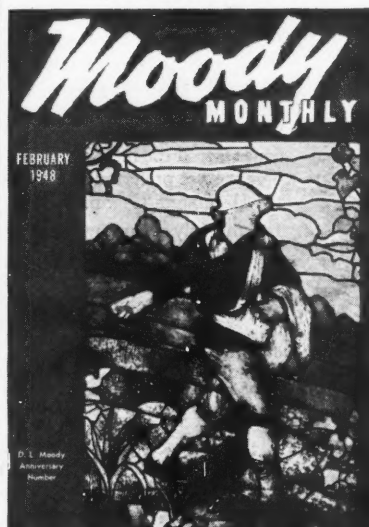
Each February we pause to pay special tribute to his memory, not simply to heap praise upon praise, but to remind us all once again what God can do through any man who is wholly surrendered to Him, for surrender was the mark of D. L. Moody. We tell part of his story again in this issue that men may know his secret and follow in his steps.

You will find some rare old pictures illustrating memorable events in his life, and you will find two stories: "How Moody Learned to Preach" on page 403, and "Moody's Last Campaign," on page 416 with their practical lesson of what any ministry could amount to if it were lived as intensely and wholeheartedly as was Moody's. It is our prayer that your life may be changed by the inspiration of this man's example.

"Forbidden Fields" (page 408) is adapted from a recent radio address by Harold R. Cook. It seemed so significant to us that the seven countries still closed to the gospel should form a chain across Central Asia that we asked his permission to pass the information on to our readers who are—or ought to be—increasingly aware of our remaining missionary task.

Please mention *Moody Monthly* when answering advertisements.

THIS MONTH'S COVER



"A sower went forth to sow . . ." In the early days of Moody Bible Institute, D. L. Moody placed this stained-glass window in the original dormitory building, typifying as it did his ideal for the spreading of the gospel. The window design is based on Jean Francois Millet's famous painting, "The Sower."

Today the window greets all visitors to the Institute as they enter Crowell Hall, and bears silent testimony to the continuing witness of D. L. Moody through the school and through the lives of countless thousands of men and women whom he influenced.

Things to know before choosing an organ for your church

THE PURCHASE of a church organ represents a substantial long-term investment. You'll be wise to get all the facts before you buy.

First and foremost, you'll want to know that the organ you choose will give you the deep, rich tone quality church music should have. You'll also want to be sure it has an adequate range of true church tones.

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DORIS COFFIN ALDRICH

"Why do you want Him to come?"

ARE you coming to my wedding?" asked Jon, the eight-year-old.

Mommie stopped stirring her cake and answered, "Why, yes, I'd love to."

"No, you aren't," said Jon and his eyes twinkled a challenge to her thinking, so she asked, "Why not?"

"Well, don't you know about the Lord?" he prodded. Mommie scurried to all the corners of her mind trying to find the answer so as not to disappoint him.

"You mean His coming?" she asked, feeling sure that she had guessed it right. (The coming of the Lord seems very real to Jon.)

"Yes!" he agreed. "Oh, I wish He would come..."

Mommie added the vanilla and stirred it in, then asked, "Why, Jon?" She poured the batter into the square pan as she listened to his answer.

"'Cause I want to see heaven, 'cause I want to go up through the air fast, and 'cause I want to see the Lord." He reached out his hands for the bowl, to lick the spoon and the beaters, and then asked, "Why do you want Him to come?"

Why? thought Mommie. Why... when you've loved Somebody all your life, when He has gone through the hard places with you, sharing the tears as well as the laughter, you long to see Him. When His nearness has been so real that you could almost put out a hand and touch Him, you wish for His appearing. When you remember all the way that He has led and the countless evidences of His tender care, you're hungry for the sight of Him...

"Well," answered Mommie as she closed the oven door and set the timer, "I want Him to come because I love Him, Jon."

This monthly feature appears simultaneously in MOODY MONTHLY and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. The children mentioned in these columns are their own (all eight of them) and were introduced in the January MOODY MONTHLY. Look for this feature each month.

Christian talk and the Christian walk should run parallel.

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WE ARE face to face with the stark fact that as a nation we are no longer a God-fearing people! On every hand are the evidences of general decay, both of public and private morality. The movie is substituted for God's house, and only one in twelve persons goes to church.

Fifteen million sex magazines are read every month. Home life is rapidly breaking up. There were 1,560,000 marriages last year and 560,000 divorces. Our insane asylums are full, our jails overcrowded. The tragic truth of our increasing paganism as a nation is coming home to us today. With Ezra we need cry, "O, my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head and our trespass is grown up unto the heavens."

In the face of these challenging conditions the church stands mute and paralyzed when she should be virile, courageous and outspoken for God. This crisis can only be broken by a mighty revival!

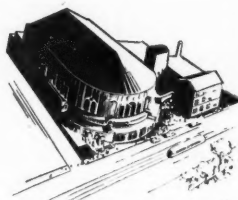
This has ever been God's answer. It was so in Luther's day, in John Wesley's time and in the last great American Revival of 1857. God is unchanged! The Holy Spirit's power is unabated. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59:19). Thousands of believers are praying for revival and there are encouraging signs. The tremendous increase in evangelistic fervor throughout the continent, a marked evidence. Many thousands are finding Christ in the city-wide campaigns promoted by Christ for America and other groups, but—we must greatly accelerate this soul-winning work and after much prayer, the leaders of Christ for America will launch in 1948 a continent-wide series of spiritual awakening rallies in at least 100 cities of the U.S.A. and Canada.

These meetings will marshal the Lord's forces in each community, stimulate prayer for revival and plan continuous evangelistic efforts. Leaders will be selected from among the nation's strongest, keenest and most Godly pastors, evangelists and laymen.

This nation-wide program costing thousands of dollars is entirely a work of faith. Please pray that the Lord will mightily bless this ministry of arousing the Church of Christ and of evangelizing our generation.

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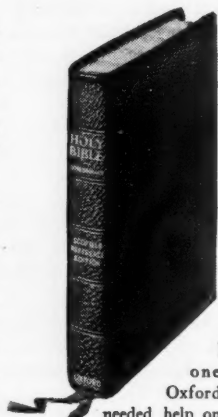
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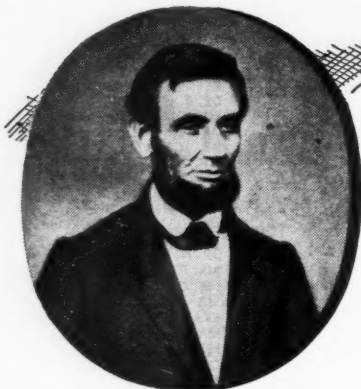
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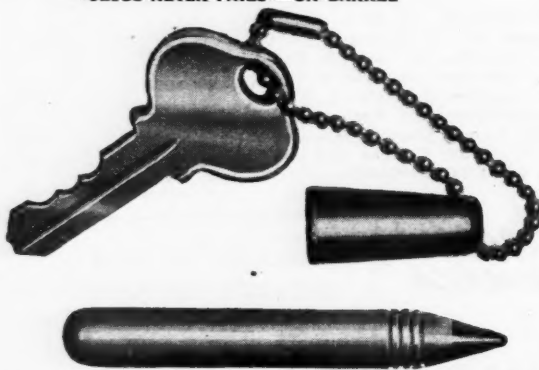
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How I Study My Bible

By
H. M. Shuman

*President, Christian and
Missionary Alliance*



IN MY study of the Bible, I approach it with the firm belief that it is in truth the Word of God and not the word of man. Faith

in its full inspiration assures me of its accuracy and authority. Hence its message to the people of God in general becomes in a very real sense a message to me individually.

My purpose in the study of the Word is primarily to meet God in my own heart, for only then am I prepared to preach it to others.

Christ's injunction to His hearers to "search the Scriptures" implies that its rich treasures are discovered only through prayerful and painstaking study. I have learned that the Bible is a many-sided book, and I find profit in viewing it from various angles.

First, I like to consider the Scriptures as a whole, for thereby I discover their structure and essential unity. The record, as age after age passes, reveals with increasing clarity and emphasis the Bible's major theme—the Lord Jesus Christ as man's only and all-sufficient Redeemer.

With a general view of the Word as a background, I proceed to the study of individual books, paying particular attention to the author, his call, and his purpose in writing. I read a book over and over until its key thought and all its parts are clearly outlined in my mind. Then I consider it by chapters, by verses, and by words, giving special attention to the context.

Again I find that an understanding of the basic doctrines of the Bible is very necessary. The great fundamental truths, such as sin, atonement, justification, judgments, rewards, run through the Book from beginning to end, and I discover that I arrive at a more balanced view of these truths if I keep in mind the general teaching of the Bible.

Another line of truth that has strengthened my faith is prophecy. The accurate fulfillment of the numerous predictions of the prophets in the past is strong proof of the divine inspiration of the Bible. In Daniel and Revelation, as well as in other books, I see God's blueprint for the ages, and therein I learn of the destiny of the Church and of the coming of the Bridegroom and Prince of Peace.

I have here hinted briefly at some of the methods of Bible study that have been helpful to me throughout the years of my ministry. However, I have come to realize more and more that God unlocks His treasure house in response to faith and obedience, and that only as I depend on the Holy Spirit, the Divine Author of the Bible, can I understand its spiritual intent and message.

The end of simple faith is the fleeing away of the darkness and the coming of the day.

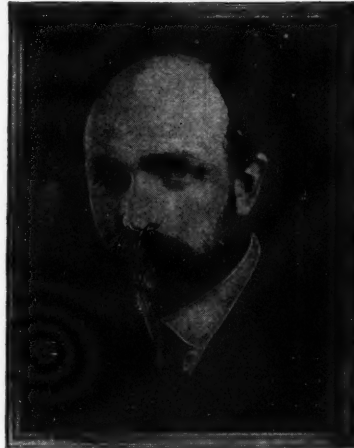
How to Speak and Write Masterly English

Does your English reveal your lack of education, or does it prove that you are a person of culture and refinement? Are you handicapped in your speech and writing, or does your command of English rise to meet every occasion and every situation? English is the one tool you must use every day. This tells how you can improve it almost at once.

MANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" Some spell "calendar" "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astounding how often "who" is used for "whom," and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's" or with "ie" or "ei" and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, ordinary. Their speech and letters are lifeless, monotonous, humdrum.

Your English Reveals You

Does your English help or hurt you? Do you write and speak correctly or do your errors reveal and handicap you? Every time you talk or write, you show what you are. When you mispronounce or use the wrong word, punctuate incorrectly, or use flat, ordinary words, you handicap yourself enormously. Words are the compelling force in business. Ideas can be expressed only in words. An unusual command of English enables you to present ideas clearly, forcefully, convincingly. English is a tool



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you use every day to improve your business or social position. If it is correct it helps you. If incorrect it hurts you more than you will ever know, for people are too polite to tell you about your mistakes.

any particular page, then you see just how Mr. Cody would correct that paper. You mark your errors, check them. Next week you try that page again, correct errors and check them in the second column. You see at a glance what you failed to remember, and you compare your average with that of grammar school graduates, high school graduates, and experienced stenographers, until you reach the 100% point in spelling, punctuation, pronunciation, grammar, expression.

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Editorials

Have You a Timothy?

One of the great things about D. L. Moody was his ability to put other men to work. D. B. Towner said of him, "He never showed the least bit of jealousy or the least spirit of holding anyone back. If he saw there was any worth in a man, he would always push him right in front."

This was so characteristic of the evangelist that he had about him always men whom he inspired, trained and developed for leadership—"Moody's Men" they were called. The *Chicago Tribune* estimated that "no other living man has set so many other people to work, and developed by awakening a sense of responsibility, latent talents and powers which would otherwise have lain dormant."

Christian work has felt the impact of these men and their leadership, though Moody himself has long been gone—men like William Evans and William R. Newell, Charlie Alexander and Ira D. Sankey, R. A. Torrey and J. Wilbur Chapman, Wilfred T. Grenfell of Labrador, Robert E. Speer and John R. Mott.

When Moody first went to London he wrote back to Henry Drummond, "You may come here and hitch onto me." Though Drummond had been educated well at the University of Edinburgh, he first discovered his abilities and received from Moody the training which made him such a unique force in the universities of Great Britain and the United States.

When Moody said to young R. A. Torrey, "You'd better get to work for the Lord," he changed the direction of another life and set it on a course that led him later to become Moody's successor at his Bible school in Chicago. J. Wilbur Chapman said of Moody, "In his forceful, magnetic way he led me out of doubting castle into a full assurance of faith," and from there he went on to great usefulness as an evangelist.

Moody realized that reproducing himself in other men was the most important phase of his ministry—more important even than preaching to great crowds.

To develop men and put them to work will insure a far wider and more lasting ministry than any one man himself can attain. The principle is the same one that the apostle Paul announced centuries ago to his "son" Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:1, 2). Notice the line of instruction: Paul to Timothy, to faithful men, to others also.

It is the same principle that is so forcefully illustrated in the ministry of Christ Himself. He chose twelve to be with Him and learn of Him. When the time came for His death and departure, He gathered those few faithful men in the upper room for His final instructions. Promising to send to them the Holy Spirit to empower them, He placed upon them the responsibility of proclaiming the new message throughout the world.

Twelve men against the world. But twelve trained and empowered men.

An interesting sidelight in John 20:30 helps us to understand the training these men had been through. "Many other signs truly did Jesus in the presence of his disciples," it says. Is there not some special significance in the inclusion of the phrase, "in the presence of his disciples"? It suggests that all through those three years of public ministry—when He was healing the crowds of sick persons, when He was teaching the multitudes, when He was raising the dead—His chief concern was not the multitudes, but those twelve men. It would seem that He did everything primarily for their sakes—to develop and train them for the great ministry He left them after His ascension.

The lesson for preachers, evangelists, and missionaries is obvious. Don't neglect the training of Timothys. In Ephesians 4:11, 12 evangelists, pastors, and teachers are instructed to "perfect the saints for their work of the ministry" (exact translation). Perhaps a fair test of a Christian worker would be his ability to put others to work for the Lord and his success at finding and training Timothys, who in turn will reach and teach others.

And what of Sunday school workers

and young people's leaders? Surely they should be always on the alert for potential Christian workers, and should devote special attention to them. Perhaps you should have an extra meeting for the young people who show greatest promise, where you can get in additional teaching. Perhaps you should take some promising young fellow with you the next time you go to that boys' club meeting—a fellow who a year from now could be leading his own club.

Whatever your sphere of Christian service, see if there aren't one or two young Christians that you can put to work helping you. Find a Timothy or two and be a Paul to them.

Prelude to Prophecy

Let us wake up! The first job of all of us today is to secure world peace. Our only alternative is World War III . . . The United Nations cannot maintain world peace for the simple reason that the United Nations is not a government . . . The objections to world government are numerous, but I have never once seen the statement disputed that it is the only final answer to world war.

When W. T. Holliday, president of Standard Oil Company of Ohio, wrote these words in the opening article of the January *Reader's Digest* he added his voice to a growing chorus of voices being raised in support of world federation.

The atomic bomb has made world government unavoidable. Even those who criticize such plans, as Mr. Holliday says, "tacitly concede world government to be necessary."

Dr. Robert M. Hutchins has been causing quite a stir with his scheme for federation, and now *Reader's Digest*, which perhaps reflects mature American opinion more extensively than any other magazine, is championing the cause by distributing "discussion programs on the movement for world government."

All of which is of intense interest to Bible-believing Christians because in the movement we see one more preparation for the tremendous events that will close this era of human history.

The subject of Bible prophecy is in a measure in disrepute because certain hasty and ill-advised prophets have gone beyond the bounds of Scripture in seeking to be sensational. It is reported that one prominent Bible teacher, just after the inglorious death of Mussolini, was asked to bring four addresses on prophecy at a Bible conference. He is said to have wired, "Cannot come; I have only two addresses left."

But there have always been, and still are, sane, careful Bible students whose prophetic views have not suffered such reversals, because they have not gone beyond the clear and understandable themes of Scripture. Remembering that the Old Testament prophets, through whom the Holy Spirit predicted the "sufferings of Christ, and the glory that should follow," could not distinguish many of the details of even their own prophecies, the careful modern prophets do not pretend to understand every feature of the great prophetic program of the future. But they do see the broad

All editorials, unless otherwise designated, are by Walden Howard, member of the editorial staff.

February, 1948

outline, and of the central themes they are certain and unwavering.

One of the certainties is that the nations of the world will at last be united under one government, whose leader will set himself up as an arrogant, godless dictator, and whose strangle hold will be broken only at the personal return of the Lord Jesus Christ in glory.

That world events are shaping up toward world dictatorship is unmistakable. For that reason we consider Dr. Wilbur M. Smith's sane and unsensational discussion of the means the dictator will employ when he rules (page 399), to be a significant and important article, which we urge every reader to study carefully.

Are We Really Together?

Every so often we read some statement to the effect that wherever else we may differ, we "all come together in prayer and praise." Our hymn books are offered as evidence. There are hymns in any standard hymnal written by Baptists, Methodists, Episcopalians, Presbyterians, Roman Catholics, Unitarians, and so on. From that fact we are asked to believe that we are thereby lifting our hearts to God in a unity that seems to belie our apparent differences.

Such a statement was inadvertently published in MOODY MONTHLY recently, and we wish to clarify our own position on the point.

It is easy to prove more from the hymnal than is warranted. The most that can be claimed is that there is a basic minimum of doctrine upon which many of us can and do agree, and we are fair-minded enough to use any worthwhile

hymn that sets forth the truth without compromise. But it must also be said that there are many points which find us at wide variance.

Hymns have been chosen by evangelicals, not because the writers are members of a certain church, but because they present particular truths. (We are thinking now of the words, not the music.) We do not use the hymns of others that set forth their special views with which we disagree. Let us not be deceived by those who would try to prove too much from the varied sources in our hymnals.

We should remember, too, that the ancient hymns are our heritage from men who antedate the division of the Church into Roman Catholic and Protestant. Their hymns are as much our heritage as theirs. Hymns on the majesty of God, the providential care of our heavenly Father, the surpassing excellency of our Lord Jesus, the joys of heaven—these voice our faith. In these matters we are one with those of early days.

There is only one gathering in which we can "all come together in prayer and praise." It is where men have been truly born again—irrespective of the branch of the visible Church to which they belong—and where they meet to worship the true and living God.—WILLIAM CULBERTSON

Grace Before Books

Charles Lamb somewhere inquires why, if we have grace before meals, we do not have grace before books. Why should we say a special prayer over beef and mutton and not over Shakespeare and Milton?

So writes Dr. Kenneth J. Foreman in a recent *Presbyterian Outlook*. And we say a hearty "amen" to the suggestion—with

one amendment.

Of course we should ask God's blessing on our reading. As food develops our physical growth, so what we read directly influences our spiritual growth, and we should ask God's blessing before we partake. But just breathing a prayer over each book we read will not necessarily make it a blessing and help to us. We must choose wisely what we read.

Saying grace over a meal of poisonous mushrooms wouldn't make them edible. Food must be intelligently selected and prepared before it is eaten. Similarly, we should read only those books that will contribute to our betterment and growth.

The dearth of good reading in America today is one of the most lamentable conditions of our society. Someone has appropriately said, "Show me the books a man reads, and I will show you the character of that man."

Today there is a hopeful sign in the demand for the reprinting of many of the old, classic Christian writings. The Wycliffe series of classic reprints, begun last year by Moody Press, is but one of several such programs based on the realization that the worthwhile books of the past must not be allowed to die, and in the hope that Christian people may get their appetites whetted for good things and be stimulated to read many of the enduring works.

Of course the Word of God itself is "must" reading and should occupy first place in every Christian's life. When George Mueller, the man of great faith, was asked the secret of his intimate knowledge of God, he explained that for every page of other books he read ten of the Bible.

The Bible should be read frequently, systematically, and prayerfully. It contains its own "Grace" in Psalm 119:18: "Open thou mine eyes, that I may behold wondrous things out of thy law." May we often be found praying this prayer before reading!

More About Tracts

Several hearty commendations have reached us regarding the December editorial, "New Trend in Tracts," in which we discussed the development of longer, more adequate tracts designed to meet the need of people who think and who are looking for the answers to life's problems.

Among the letters came this one from Dr. T. Christie Innes, general secretary of the American Tract Society: "I am writing to thank you most heartily for the service you have rendered, as we see it, to the cause of tract evangelism. This editorial is a really important one, and as far as we are concerned, you have our heartfelt thanks. It seems to us to be the blazing of a new trail, and you have carried the torch. I earnestly hope and pray that others will realize the depth and scope of the vision you have set before us. We trust that these tracts will help to establish a deeper conviction, and by that means bring about the regeneration of men and women who will be deeper Christians. You have my sincere personal thanks as well as the Society's gratitude for this service."

What's Coming in the March Issue

The Miracle of Easter—F. W. Krummacher was the greatest evangelical preacher in Europe a hundred years ago. Last year the reprint of his *The Suffering Saviour* introduced modern readers once again to the great depths of his spiritual perception. As the feature of our Easter issue this year we take pleasure in reprinting a sparkling, majestic chapter from his classic work, *The Risen Redeemer*.

The Holy City—Another unusual feature will be a full-page reproduction of a new three-dimensional map of Jerusalem by G. Frederick Owen. Our artist has accompanied the map with a diagram showing where the important events in our Lord's ministry and crucifixion took place. You will want to save this map for years to come and make frequent reference to it.

Patrick of Ireland—V. Raymond Edman has done intensive research on the life that he considers to be second only to the apostle Paul. Here he writes lucidly and authoritatively of this early Christian missionary to the land of shamrocks.

Going to the Mission Field—When William Carlsen sailed for China recently we suggested that he photograph all the situations through which a new missionary has to go. His pictures of Gene and Cleo Evans, from their farewell service, through the red tape of customs, and across the Pacific to their first impressions of the mission field, tell a dramatic, understandable story that we hope will prove a great challenge and help to young men and women who are facing the call of God to some foreign land.



THE ATOMIC BOMB and its control have brought into sharp focus the imminence of world government. Control of military forces will require economic control, Dr. Smith says, and will lead to religious dictatorship. Photo above shows United Nations Atomic Energy Commission approving the American program for international control. Acme photo.

How Antichrist Will Rule

By WILBUR M. SMITH

World events are setting the stage
for the dictator of Revelation 13

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy . . . And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?—Revelation 12: 17-13:4.

OF ALL the twenty-one chapters in Revelation—that inexhaustible prophetic work of the apostle John—I think the most important chapter, for those of us who are living in this strange day, is the thirteenth.

This chapter, it seems to me, describes a world-wide situation for which we are rapidly preparing, for which indeed we have been setting the stage, especially during these last thirty years.

First of all, we should note that whatever conditions are herein described exist throughout the earth. In verse 3 we find the phrase "the whole earth" (I am using the American Revised Version). In verse 7 is the remarkable phrase "au-

thority over every tribe and people and tongue and nation." The next verse begins, "And all that dwell on the earth." Verse 12 has a similar phrase, "the earth and they that dwell therein." Toward the end of the chapter the human race is comprehended in a clause that must embrace every living person, "he causeth all, the small and the great, and the rich and the poor, and the free and the bond."

A beast having ten horns and seven heads is seen coming up out of the sea. That this sea speaks of a restless humanity, all commentators agree. Our Lord Himself in the Olivet discourse refers to a similar fact when He predicts a time to come at the end of this age when there will be "upon the earth distress of nations, in perplexity for the roaring of the sea and the billows" (Luke 21:25). The French commentator Bousuet says that this sea definitely symbolizes "the agitated state of human affairs." The famous German commentator Frederick Dürstendieck says, "The beast rose from the disordered life of this world which surges in an ungody way, viz., from the sea of nations."

That our world is in a restless state, the most restless it has ever known in its history, no one would deny. Only the other day I noticed a long authoritative article in the *New York Times* entitled, "Restless Asia Now on the Move." This could be said of nearly every nation on earth.

There are two beasts described in Revelation 13, the beast out of the sea, and the beast out of the earth.

There have been long discussions as to which one of these is Antichrist, and there have been many disagreements about the matter. I think even the editors of the Scofield Reference Bible, who one would think would agree on such a subject as this, have in their writings supported both views, some claiming that it is the beast out of the sea who is Antichrist, and some insisting it is the beast out of the earth.

I am not attempting to decide that question here, but am rather taking both of these beasts together, because definitely they are leagued together. The text declares that the second beast exercises all the authority of the first, and that the second beast also makes all who dwell on earth worship the first. As there is a unity of purpose and action, and these two beasts are apparently to work simultaneously, I am not attempting here to distinguish one from the other.

That the creature here set forth is a dictator, the words describing him clearly indicate. At the beginning of the chapter, we read that Satan gave to this beast out of the sea "his power and his throne and great authority." Later it says that Satan "gave his authority unto the beast," and the second beast "exerciseth all the authority of the first beast."

All this implies clearly a concentration of vast power in an individual, power that is exercised, as we have seen before, throughout the entire inhabited globe.

Dr. Smith is a member of the faculty of Fuller Theological Seminary, Pasadena, California.

NOW THIS POWER is to be exercised in a threefold realm; in fact, it is to comprehend practically every major activity of man.

First of all, this power is one of military might. The question asked by those who are living on the earth is, "Who is like unto the beast? and who is able to make war with him?" implying that no one is able to make war with him.

That the great enemy of God at the end of this age will possess enormous military power is clearly seen even in the writings of the Old Testament prophets. Daniel says he will "honor the god of fortresses" (Dan. 11:38). To this being, the book of Revelation clearly says, the great nations of the earth will give over their power. "These [the ten kings] have one mind, and they give their power and authority unto the beast" (Rev. 17:13).

How is it possible for any one creature on earth to have such enormous military power that no one will be able to make war with him? The atomic bomb is the answer. All present proposals for the final disposition of the atomic bomb agree in this, that the atomic bomb and all it involves should be placed at the disposal of the United Nations. These proposals frankly confess that nations must yield their sovereignty to this one supreme organization. Let me illustrate this.

In the Letter of Transmittal, signed by Dean Acheson, Vannevar Bush, James B. Conant, Leslie R. Groves, and John J. McCloy, the statement is made: "The second matter relates to the assumption or transfer of authority over physical things. Here also the plan permits of progress by stages, beginning in the field of raw material production, progressing to that of industrial production, and going on to the control of explosives." In the report itself, the following statements bear out the point:

"Because the constituent raw materials of atomic energy can be limited to uranium and thorium, the control problem is further narrowed by the geological conditions under which uranium and thorium are found, and the fact that at present those elements have only a restricted commercial significance (Chap. I). . . .

"Thus we regard the mining and processing of uranium as a dangerous activity even though it must be supplemented by plants and ordnance establishments if atomic weapons are to result (Chap. V). . . .

"The international agency might take any one of several forms, such as a UNO commission, or an international corporation or authority. We shall refer to it as Atomic Development Authority. It must have authority to own and lease property, and to carry on mining, manufacturing, research, licensing, inspecting, selling, or any other necessary operations . . . The proposal contemplates an international agency with exclusive jurisdiction to conduct all intrinsically dangerous operations in the field (Chap. VI)."

THE SECOND AREA of absolute control on the part of this final enemy of God is the economic. The text here admits of no other interpretation. "And he

causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name" (vv. 16, 17).

It is true that at present no such control is publicly spoken of, but all the machinery for assuming such vast powers by a single organization is being set up, and the United Nations will certainly make decisions regarding the distribu-

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Wait Upon the Lord

ALBERT SIMPSON REITZ

Wait thou, my soul, upon the Lord—

He is thy strength and life;

Lift up thy heart—mount up and fly

Above the stress and strife;

For there thy strength shall be renewed.

In that celestial sphere;

Then through the valley thou canst walk

By faith and not by fear.

Wait thou, my soul, upon the Lord,

And with the wings of faith

Rise up to mountain tops of truth

Where each reviving breath

Shall fill thy soul with songs of joy;

And on the sacred height,

Renew thy strength to walk the plain,

Amid the gloom of night.

Thou art too weak to walk the paths

Where days seem dark and long?

Then wait on Him, thy gracious Lord,

Until the victor's song

Thou, too, hast heard amid the heights

And cherished as thine own—

Until on mountain tops of faith

The triumph has been won.

Wait then upon the Lord; yea, wait

Till earthly doubts grow dim;

Yea, mount above the clouds of care

And fellowship with Him.

There He will train thee for the task

Where common duties call,

And in the strength renewed by Him

Thou shalt not faint or fall.

★ ★ ★

tion of food, the raising of crops, the relief of famine, and so on, just as much as the United States has controlled prices and the distribution and amounts of food consumed throughout the years of the second World War.

In reports on the matter of the control of atomic energy, it is already definitely declared that whatever atomic authority is ultimately set up, it will have to control those materials, particularly uranium and plutonium, which go to make the atomic bomb, and also the properties where these elements are mined, and the places where these elements are extracted and utilized. The Lilienthal report is clear in this, and I myself find nothing so utterly startling in this or any other report of atomic energy as its clear declaration that this atomic authority must be

given the absolute control of many materials.

That the United Nations, or any other world authority subsequently set up, will increasingly have under its control the whole economic life of the world, its trade, its food, and other items of barter, all our contemporary literature emphasizes. A most significant article by Dr. Jacob Viner, professor of Economics at Princeton University, "Conflicts of Principle in Drafting a Trade Charter," appearing in the July, 1947, *Foreign Affairs*, summarizes the steps that have been taken by seventeen countries (Russia abstaining) to form an International Trade Organization whose charter is to be submitted for approval by member governments of the United Nations.

I have before me an article on the ITO by Dr. Grant St. McClellan, from which we need quote but one paragraph to see how comprehensive this world control of trade is soon to be.

"The coercive functions proposed for the ITO are also directly related to the attempt that will be made immediately, even before the full trade conference convenes, to reduce tariffs, and other trade restrictions. Many of the present trade barriers, tariffs, quotas, subsidies and the like must be abandoned soon, otherwise the ITO would be established amid a tangled network of trade restrictions which would prevent its further growth. In order to overcome this initial handicap, therefore, preliminary agreement about reduction of trade barriers is being sought before the ITO is inaugurated. The new trade proposals were themselves the subject of much negotiation between the United States and Britain when the loan to the latter was under consideration, and Britain's agreement to turn from its imperial preference system and war trade controls was gained only after much discussion. So that trade restrictions may be lifted soon, enabling the United Nations to move into a freer trade era forthwith, the United States has called a preliminary conference to canvass the possibility of reducing present tariff barriers by common agreement. Insofar as authority now exists to reduce our own tariffs under the newly extended Reciprocal Trade Agreements Act, the State Department will attempt to reach multilateral agreements in that direction with several nations at one time at the pre-trade meeting. Once this is done, it is hoped that fuller adherence to the new trade program and the ITO can be gained at the future world trade assembly. If by this procedure the ITO can be started in a more realistic and hopeful fashion, then the limited engagements to be undertaken in joining the ITO will appear relatively more important" (*Foreign Policy Reports*, March 15, 1946, pp. 9, 10).

THE THIRD absolute control is in the religious field. At the very beginning of the description of the beast coming out of the sea, we read there are "upon his heads names of blasphemy."

Later we are told that "he opened his mouth for blasphemies against God, to blaspheme his name, and his taber-

many ma-
nacle, even them that dwell in the
heaven. And it was given unto him to
make war with the saints, and to over-
come them: and there was given to him
authority over every tribe and people and
tongue and nation. And all that dwell on
the earth shall worship him, every one
whose name hath not been written from
the foundation of the world in the book
of life of the Lamb that hath been slain"
(vv. 6-8). At the conclusion of the chap-
ter the terrible statement is made that
"as many as should not worship the
image of the beast should be killed"
(v. 15).

It is significant that while this monster
of iniquity is opposed to God and attacks
the saints of God, at the same time he
insists upon being worshiped. There is
no attack here upon religion, and there
is no denial of worship; religion is pro-
moted, and worship is encouraged, in
fact, demanded. But it is the worship not
of God nor of His Son Jesus Christ, but
of God's enemy, the beast, Antichrist
himself. The apostle Paul clearly points
to this worship in II Thessalonians: "He
sitteth in the temple of God, setting him-
self forth as God" (2:4).

This is nothing less than international
worship, not just state worship. It is, on
an international scale, what Hitler at-
tempted and for a time succeeded in ac-
complishing in Germany.

We are getting ready for this. Loss of
faith in the true God sets the stage for
the worship of a false god. Christians
need well beware of all this talk about a
world church. A world church, if it is in
an apostate condition, if it is under the
control of unbelievers and government
officials, will become a perfect agency for
the accomplishment of Antichrist's pur-
poses. Even now the very philosophy of
UNESCO insists that we must not dis-
turb the present religious status of great
non-Christian nations like India, etc.

What Nebuchadnezzar did at the be-
ginning of the times of the Gentiles, Anti-
christ will accomplish on a far greater
scale at the end of the times of the Gen-
tiles. That such a world dictator may not
be far off, many of our greatest states-
men are now confessing.

Senator Byrd, one of the wisest men
in the United States Senate today, testi-
fying before the special committee on
atomic energy, December 5, 1946, said:
"Sooner or later there may be some great
dictator of some nation in the world that
would take it into his head to conquer
the world. That has happened time and
again in the history of the world. You
cannot depend upon Christianizing and
humanizing all the rest of the world
within the limited time we have to make
a decision as to what to do with the
atomic bomb" (Seventy-ninth Congress,
Senate Resolution 179, Pt. 2, p. 198).

Dr. Charles E. Merriam, for many years
the distinguished professor of Political
Economy in the University of Chicago, in
a recent article warns our generation
with these words: "I raise my voice to
warn that unless the greatest care is
taken, and the soundest judgment domi-
nant, human liberty may be lost at the
close of a war of freedom—lost in the
toils of a concentrated dictatorship such
as never has been seen before" ("Physics

and Politics," *American Political Science
Review*, June, 1946. Vol. XL, p. 448).

This is exactly the fear of many scien-
tists today, including no less a person
than Dr. Harold C. Urey, of the Universi-
ty of Chicago. In March, 1946, he gave a
statement to the Associated Press which
in part was as follows: "Regarding giving
the secret to a world government, such a
super-world government is not a solution
to world power. There is also the possi-
bility that a tyrant will get control of the
world through such an instrument. The
atomic bomb is characteristic of a ty-
rant's weapon. It is just the weapon that
would enable a dictator to sit firmly in



his seat and no one could do anything
about it."

One hundred years ago many of our
greatest commentators actually predicted,
as they expounded Revelation 13, the
very things we now see coming upon the
earth. I would like to quote parts of a
most amazing chapter written in 1854 by
the distinguished Swiss theologian Karl
August Auberlen, and when one finishes
reading this passage, let him ask himself
this question, Can any study throw as
much light upon world conditions as a
careful study of the prophetic scriptures?

"The apostasy will commence in a way
which will be imperceptible to most peo-
ple; it will have an appearance of Chris-
tianity and its outward form, as there
were weeds which look like wheat; yea,

in some cases the apostasy will pretend
to be pure, and the only genuine Chris-
tianity. But, by degrees, the more it
spreads, the more powerful it becomes in
numbers and worldly influence; it will
unfold, with increasing distinctness, its
antichristian character, and finally be-
tray, sell, oppose, and persecute the truth,
fall away from it openly, and reject
it. . . .

"The false prophet asserts that the
forms and doctrines of Christianity are
of no importance; that everything de-
pends on the fundamental ideas. Under
which specious pretext, however, he gets
rid of everything in Christianity which is
from above and against this world, the
supernatural facts of redemption, the
divine radical beginnings of life, and
heavenly aims of life, in short, Christ the
divine essence of Christianity . . . The
false prophet asserts his influence more
powerfully at the time that the world-
power gains its highest, most demonic
intensity, when the beast comes again
into existence in the last times. . . .

"When we are told that the false
prophet breathes spirit into the image,
so that it speaks (v. 15), this is a strik-
ing description of the fact that the false
doctrine is capable of giving a spiritual
rational, philosophical appearance to the
foolish idolatry and apotheosis of the
creaturely; the spirit of the world with
his revelations is that idol, dead and yet
life-breathing, which all the world wor-
ships, and which shall be personified by
Antichrist. This is the new heathenism
sunk back into deification of nature and
humanity, and of which it cannot be pre-
dicted what forms of folly and beast na-
ture it shall yet assume. We are told,
moreover, that it is to be endowed with
miraculous power; both the Lord Jesus
and the apostle Paul intimate this (Matt.
24:24; II Thess. 2:9).

"These passages refer not merely to the
wonders of power over nature which the
spirit of man has attained, and which he
abuses to the deification of the creaturely,
because he takes to himself the honor
and glory; but we are led to expect all
kinds of demonic miracles, extraordinary
mysterious effects of the powers of dark-
ness, such as we see in the instance of
the Egyptian sorcerers. Thus, the future
seduction will be one of great danger;
but there shall be added, moreover, the
external violence which was prefigured
in the persecutions of the primitive
Christians, and which shall consist in
this, that all public intercourse will be
on condition of receiving the mark of
the beast, and that all who do not pay
homage to the antichristian power will
be killed (vv. 15-17). . . .

"Whenever the kingdoms of this world
reach a certain point in the process of
divesting themselves of Christian ele-
ments, the Church of Christ will be in
the same position in which she was dur-
ing the first three centuries, when the
world-kingdom was yet heathenish. She
will then be a free Church; but at the
same time exposed to all the enmity and
cruelty of the world. Only the enmity of
the last days will be of a more subtle and
refined character than it was during the
apostolic ages; the pseudo-prophet is de-

[Continued on page 425]



Mr. Kees, on the Extension staff of Moody Bible Institute, is a talented musician, and a special favorite with young people.

The Clarion Call of Christ

By Robert J. Kees

[Martha] saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.—John 11:27, 28

BRING YOU good news today. Just as Martha told her sister Mary, "The Master is come, and calleth for thee," the Lord Jesus Christ is calling for you.

He is calling you to eternal life, and you should respond to His invitation, because it is universal. "For God so loved

the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Have you ever considered the inclusiveness of "the world"? It means the entire human race. If I were to tell you that I love the people of Africa, of China, or India, I would not mean any individual persons among those millions. To me they would be just an impersonal mass. But to God the world is made up of individuals. The infinite God knows and loves each one. It matters not what your nationality, your race or color, for as a member of the human race, you are in-

This Month's Sermon

cluded in "the world" and God loves you.

Notice the inclusiveness of "whosoever." It is all-inclusive and at the same time specific, because anyone may appropriate the truth of this verse by inserting his own name.

Many years ago a plague swept through Marseilles, France. Dr. Guyon, the chief surgeon, called together the physicians and warned that if the plague were not soon checked, the city would be a cemetery. No one could offer any hope. Dr. Guyon believed the remedy might be found if one of them would go into a plague-infested house and study the nature and progress of the disease at first hand. After the death of an individual, perhaps the germ could be isolated.

When he asked for a volunteer to make the sacrifice, no one responded, for all knew the possible price. Finally, Dr. Guyon said, "I will go. Meet me here tomorrow."

Next day he said good-by to his friends, and taking his equipment, entered a plagued house, made his observations and performed an autopsy. After completing the post-mortem, he opened one of his own veins, and dipping his pen in the blood, wrote out the nature and cure of the disease as he had diagnosed it.

Soon the plague was checked, but it cost Dr. Guyon his life. The citizens of Marseilles erected a monument to his memory, for by laying down his life, he became their saviour from physical death.

"God so loved the world that he gave his only begotten Son." He knew the spiritual disease of men could be healed only by means of the cross. So Christ wrote out the remedy for sin in His own precious blood, and offers life freely to all who will accept it. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19).

The offer comes to you today. Have you accepted the Lord Jesus Christ for the healing of your spiritual disease?

Perhaps you say, "I'm all right; I'm a church member, and try to live by the Ten Commandments." Perhaps you say, "Why do we all need this call to eternal life?"

The Heart Is Wicked

The Bible asserts that man's heart is "deceitful above all things, and desperately wicked" (Jer. 17:9). "Heart," throughout Scripture, denotes the whole nature of man. The meaning of the Hebrew words here translated "desperately wicked" is "dangerously sick." Man's heart is in a condition beyond human hope, wicked because it has no fixed state and its motion is ever downward.

How true are the psalmist's words: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all

[Continued on page 431]

How Moody Learned to Preach

By CHARLES G. WARD

The prize-winning story of his struggle—
of reticent silence, and ten-minute talks

DWIGHT L. MOODY, the great evangelist, was at one time considered a "flop"—in fact, a deacon once told him he would best serve God by keeping still.

Actually, his message did begin in silence. Feeling insufficiently gifted to teach in Sunday school, he appointed himself chief attendance booster in a little mission Sunday school on North Wells Street, Chicago, where teachers outnumbered the pupils sixteen to twelve. In that humble capacity he was an immediate success, for he arrived the first Sunday with a following of eighteen "hoodlums" for others to teach.

Then he began a Sunday school of his own, where he found his tongue in delivering ten-minute talks to throngs of boisterous urchins from the streets of Chicago. But eventually, as his Sunday school developed into a church, Moody saw the need of prepared messages.

His first aid in sermon preparation was a topical textbook which was given to him. He began to trace verses topically through the Bible and to give messages which he called Bible readings. This was his system: He called on someone in the audience to read a certain verse, in order to give himself time to collect his thoughts. After the reading of the text, he tried to say a few words of explanation, using an anecdote or illustration to throw light on it. When he "ran dry" he called for another text. His theory was, "You must make the people wake up. If you can't talk, read a verse of Scripture, and let God speak."

With increased audiences he had to make more adequate preparation, but the Bible reading system was used as the basis of his sermons throughout his lifetime. He chose a text, found related texts, and applied anecdotes and illustrations to throw light on the message.

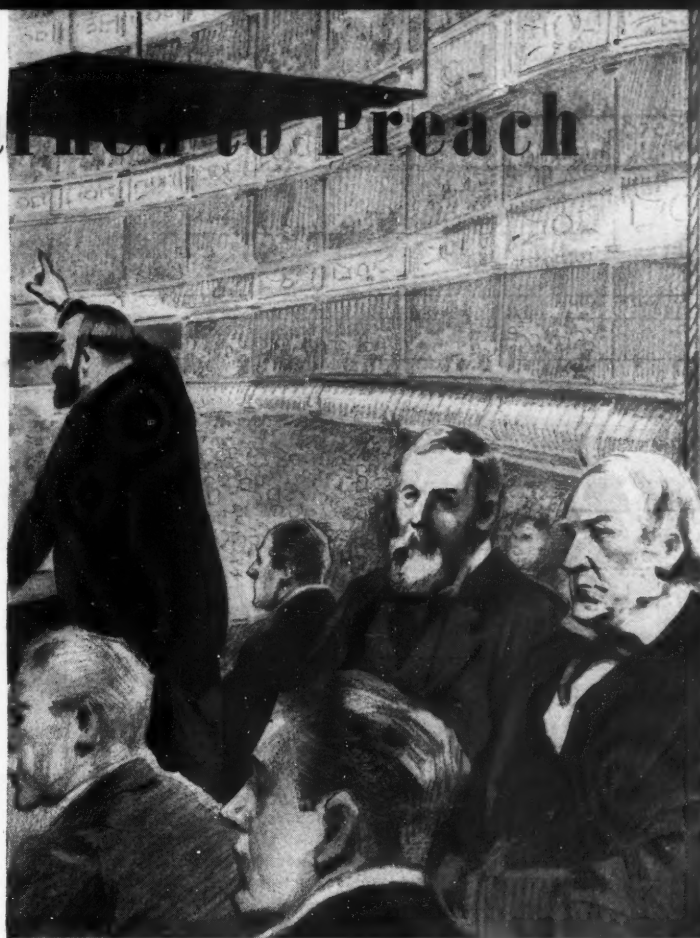
Moody went through a period in which he lost his spiritual power in the pulpit. He wrote to his brother in 1862, mentioning that he was so busy he did not get five minutes a day to study, so that he had to speak "just as it happened."

It took a puny, fragile, rude-speeched young Irishman, Henry Moorehouse, to tell Mr. Moody the reason for his lack of power, thereby changing his whole concept of preaching. Sensing Moody's deficiency in the Scriptures, Moorehouse told him that he was "sailing on the wrong tack. If you change your course, and learn to preach God's words instead of your own. He will make you a great power. You need only one Book for the study of the Bible."

Moody soon became just that—a man of one Book, which he remained throughout the rest of his life. He used a number of other sources, but the Bible was primary and final. He had a systematic method of Bible study, usually arising about daybreak in order to have two or three hours alone with his Bible and his God before the day's activities.

To admonish those who had no system of Bible study, he often used an anecdote from his early experience on the farm: "When I was a boy, I . . . hoed corn so poorly that when I left off I had to take a stick and mark the place, so I could tell next morning where I had stopped the night before. If I didn't, I would likely as not hoe the same row over again."

This article won the \$50 first prize in a contest sponsored last spring at Wheaton College by Fleming H. Revell Company. The writer spent a year at Wheaton while on furlough from his mission post in Venezuela, where he serves under the Scandinavian Alliance Mission. A '39 graduate of Moody Bible Institute, he is engaged in radio work in Spanish.



D. L. Moody's appearance before thousands of eager listeners at London's Haymarket Opera House, with the great barrister Gladstone (right) in attendance, was a far cry from early days in Chicago when he was reticent to speak even to a Sunday school class. This drawing was made by the artist Palinski to illustrate a biography of Moody which was never published. For more of his lifelike drawings, turn the page.

The real key for interpreting the Scriptures he found in the person and work of Christ. Moody insisted on finding out what a passage taught about Christ, and believed that each reading would bring out a clearer image of Him.

Topical study was his favorite method of study. He selected a text and traced it through the entire Bible with the use of a topical textbook. Once when he preached a sermon on the compassion of Christ, under which the audience was moved as a forest stirred by the wind, he was asked how he had prepared the sermon. Mr. Moody replied, "I got to thinking the other day of the compassion of Christ, so I took my Bible and began to read it over to find out what it said on the subject. I prayed over the texts as I went along, until the thoughts of His infinite compassion overwhelmed me, and I could only lie on the floor of my study, with my face in the open Bible, and cry like a child."

Moody enjoyed making notes in his many Bibles as he studied them, and advocated that all Christians do the same. In the Moodyana exhibit at Moody Bible Institute is a Bible in which some of his notes and markings have been copied. One author said about Moody's system of Bible marking: "Mr. Moody's Bible was a spectacle indeed, marked, underscored, much of it defaced with hieroglyphics, ragged with incessant use."

His love for the Bible increased as the years passed. An interesting sidelight in this regard is the inscription he wrote in a Bible given to his grandchild: "The Bible for the last forty years has been the dearest thing on earth to me."

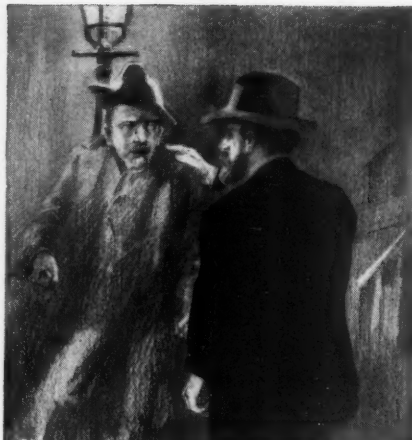
Moody was not a theologian. He did not originate any phi-



Sunday school was Moody's habitat. Attendance booster at the mission on North Wells Street, he became janitor and superintendent at North Market Hall. A traveling shoe merchant on weekdays, he returned to clean the hall after Saturday night dances, rolling out beer kegs to make room for the children.

Moody knew each child personally. Though grace ruled, sometimes law was inevitable. Once he instructed his assistant: "If that boy disturbs . . . and you see me . . . take him to the anteroom; then ask the school to rise and sing a very loud hymn until I return."

Untraditional, he allowed the children to transfer from class to class at will—a good for enthusiastic lesson preparation! Sheer labor and love built one of Chicago's largest Sunday schools, visited once by President Lincoln.



One night Moody saw a man leaning against a lamppost. Stepping up to him, he asked, "Are you a Christian?" But when the man was about to pitch him into the gutter, Moody said, "I'm very sorry if I have offended you."

"Mind your own business!" the man roared. "That is my business," the other replied quietly, and went his way.

Three months later, on a bitter cold morning, someone knocked at Moody's door. In answer to his inquiry, came the response, "I want to become a Christian."

Opening the door, Moody was astonished to find the man who had cursed him as he leaned against the lamp-post.

"I'm very sorry," he said. "I haven't had any peace since that night. Your words have haunted me. I couldn't sleep, and I thought I would come and get you to pray for me."



After inviting a little girl to his Sunday school, one Sunday afternoon, Moody asked to be introduced to her mother. The child recognized him and decided her home was no place for Moody to visit. She asked him to wait on the corner until she had finished an errand. Moody waited—for three hours!

Some days later they met again and the recognition was mutual. Not waiting to explain why she had deserted him on the former occasion, the girl fled—followed close behind by a determined Sunday school teacher. She darted into a saloon, through the barroom, and finally upstairs, and under a bed.

When the truant was lured out, Moody was duly introduced to the mother, the purpose of his unusual call explained, and, as usual, the children were secured for the North Market Hall Sunday school.

losophy of interpretation, but carried a little notebook in his hip pocket, in order to write down any new "nugget" of truth. He would often leave the platform at Northfield and sit directly under the speaker, notebook and pencil in hand. He once said, "I am like a bee. I can draw honey out of any sermon I hear."

Henry Moorehouse not only opened Moody's eyes concerning Bible study, but also gave him light on the second coming of Christ.

A conference speaker, Mr. Bland, once asked Moody, "Do you know anything of dispensational truth?"

"Never heard of it," was the reply.

"It is God's key to understand the plan of the Scriptures."

"That's what I'm here for," said Moody, "to understand the Bible better. Where can I get hold of dispensational truth?" And he spent the rest of the day and the next with Mr. Bland to learn about it.

Sometimes this habit resulted in correction as well as instruction. Dr. Henry G. Weston, of Crozer Seminary, who was prejudiced against Mr. Moody for his faulty exegesis, was asked by Moody to bring a Bible study at Northfield. Moody

was on hand as usual with notebook and pencil. In the middle of it, Moody called out abruptly, "There goes one of my best sermons!" Dr. Weston saw in this confession of error that Moody was a humble man and highly desirous of "rightly dividing the word of truth," and the two men became fast friends from that day.

Moody originated a unique system of filing sermon material. Having decided on a text or topic, he would take a large blue linen envelope and label it with the title or Scripture passage. Any materials bearing on that subject—outlines, anecdotes, clippings, or extracts from other men's sermons—were placed in the envelope. Then, when he decided to preach on a particular theme, he proceeded to organize this material, using double sheets of paper, writing on these words or phrases to recall his prepared material. This was done in a large, difficult-to-read script, continuous, and unpunctuated. Finally he slipped the sheets under elastic bands in his Bible.

HOMILETICS was a weak point with him. He plunged into his subject

ranged his points in the order of importance with no formal introduction and arrangement. However, in the words of his son: "The fact that for thirty-five continuous years . . . this self-taught preacher drew the greatest audiences which have faced any modern speaker on any theme—this fact . . . should suggest to teachers of homiletics that they could possibly learn something from him."

If eloquence can be measured by effect, Moody was certainly eloquent, even though he lacked formal training. He was a powerful preacher and could move an audience as the wind moves leaves. Tremendously earnest, he never emulated anyone or tried to be eloquent for the sake of eloquence.

Moody regretted his lack of formal education, but did the best he could without it. That fact, however, did not shield him from the attacks of critics. A London paper printed the following in that regard:

"Oh, the way that man does mangle the English tongue! The daily slaughter of syntax at the tabernacle is dreadful. His enunciations may be pious, but his pronunciations are decidedly off color. It

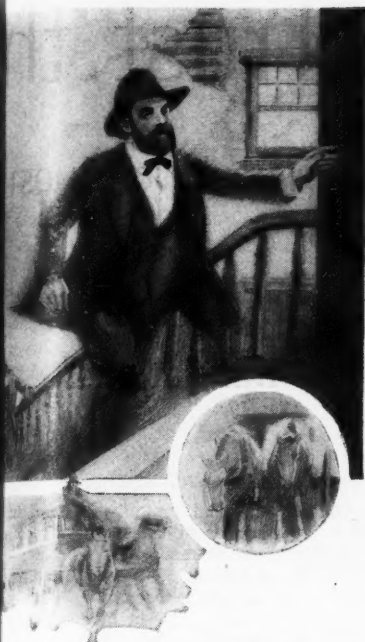
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One New Year's Day, Moody and several helpers went on an intensive calling spree, with a list of two hundred families, a large number of whom lived in garrets and upper stories of tenement houses.

For each call, Moody sprang from the omnibus, climbed the stairs, rushed into the room, and paid his respects. "Are you all well? Do you all come to church and Sunday school? Have you all the coal you need?" A brief prayer followed. Then he sprang up and dashed out with a hearty "Good-by!" ready for the next on the list, the whole occupying about a minute and a half.

But horses and deacons weren't made of the same stuff as this human dynamo, and one by one they dropped out, leaving Moody to finish alone on foot. He returned home with no sense of fatigue—to laugh at the deserters.

Moody and a man named Hawley determined to preach in a camp of Confederate prisoners. He gave his ministerial pass to Hawley, who passed the guard safely, but met a barrage of bayonets himself.

"I am Moody, the president of the Young Men's Christian Association," he explained.

The guard didn't care who he was—until a captain recognized Moody and said he would be responsible for the evangelist. Headquarters warned him, "If you are not out of here by 8:00 P.M. you go into the guardhouse for the night."

Moody insisted that Hawley preach—since he had the minister's pass, and a meeting followed in which God moved wonderfully.

They looked at their watches. There were only seconds to go! They dashed out of camp, thereby avoiding the guardhouse.

Moody had called repeatedly on a notorious infidel rum seller who kept his children from Sunday school, but was repulsed and cursed. Finally a meeting was arranged at which Moody was to present his views.

The infidel gathered a crowd of his cronies to "make mincemeat" of the young missionary. Instead, they began arguing heatedly among themselves about their own beliefs. Forty-five minutes of it, and Moody shouted, "Order! Your time is up. I am in the habit of beginning my addresses with prayer. Let us pray."

After Moody's prayer, his one cohort—a small boy from the mission school—began to pray also. His childish voice and simple faith quieted them. Convicted by the Holy Spirit, they rushed out, not waiting for Moody's sermon. Result: the infidel's children began attending Sunday school again.

is enough to make Noah Webster turn over in his grave and weep to think that he lived in vain."

He used "ain't," "tain't," "have got," "done" for "did," and "come" for "came." He pronounced "J'ru-s'lem" and "Dan'el" in two syllables. Spurgeon said that Moody was the only man he knew who could pronounce Mesopotamia in one syllable! But shortcomings in mannerisms, grammar, and pronunciation were readily overlooked by those who knew the man and the deep burden of his heart.

THE STORY ELEMENT was probably the strongest part of Moody's message. He was a master at selecting and telling appropriate illustrations and anecdotes, and applying them to scriptural truth. That he realized their value is evident from the fact that he published a volume in his colportage series called *Anecdotes, Incidents, and Illustrations*. When the sermon was forgotten, the story often bore fruit. In defense of his many illustrations, he said, "It is to touch the heart, and while it is softened, send right in the arrow of truth."

These stories came out of his own personal experience in Sunday school work, Civil War days, and years of successful preaching. Few men ever equaled him in telling a Bible incident.

In the art of persuasion, Moody had few equals. He expected results, but it took a drastic lesson to teach him the necessity of giving immediate invitations. He had spoken to the largest congregation he had ever addressed on the subject, "What shall I do with Jesus which is called Christ?" At the close, he recommended that his audience think well about the message until the following Sunday, when he would speak on the cross, and they could decide what they would do with Jesus. Within a few hours, Chicago was in flames, and Moody never saw that congregation again. He exclaimed, "What a mistake! I have never dared to give an audience a week to think over their salvation since."

BECAUSE MOODY was intensely human himself, he understood the needs of a man's heart, and preached accordingly. He knew that people were spiritually

hungry, so he offered them bread, and placed it on the lower shelf, where the lowliest man could reach it.

The results of Moody's message are not the kind that can be put in statistical form. They are too vast. We can only cite indications of its influence.

The *New York Times* once reported on his work and its effect on the community as a whole: "The work accomplished this winter by Mr. Moody in this city for private and public morals will live. . . . A better principle has entered the sordid life of the day through the labors of these plain men. Whatever the prejudiced may say against him, the honest-minded and just will not forget his labors of love."

In the same connection, Henry Drummond said that Moody had more and varied irons in the fire, educational, philanthropic, religious, than any other man. A reporter from London declared that if the Moody men of Christian philanthropy in London were dropped out, the backbone of that philanthropy would also drop out.

The number of souls won for Christ is
[Continued on page 462]

MODERN LANGUAGE versions of the New Testament have come into prevalent use in recent years, being read extensively by many Bible students, and quoted often in sermons.

In view of their prevalence, certain pertinent questions arise. To what extent should we use them? Can they be of practical value in our Bible study? Which of them are trustworthy? Are any of them tainted by false teaching? What are their particular characteristics, and how do they compare?

The need of modern translations is generally recognized. They use the language current to the day in which we live. Besides that, the discovery of ancient papyri has made considerable contribution to our knowledge of the language in which the New Testament was written. Consequently, scholars have sought in recent translations to give certain words their more exact meanings, laying due emphasis on the force of Greek tenses, and rendering idioms in what are more nearly their English equivalents.

Some translators have used rigid literalism, like Robert Young, who renders Luke 16:31: "And he said to him, If Moses and the prophets they do not hear, neither if one may rise out of the dead will they be persuaded."

Rotherham's Emphasized New Testament has the same peculiarity.

The so-called Concordant Version is an example of extreme literalism. The translator, A. E. Knoch, believes that every word in the Greek has one unvarying equivalent in English, and the English word must not be used to translate any other Greek word. This results in an extreme uniformity not at all warranted by the text. Readers should be warned against the use of this work, not only from a linguistic, but also from a doctrinal standpoint. It reveals the eccentricities of a self-taught man who attempted to set forth erroneous views in an impressive manner.

The majority of translators have sought to produce free, idiomatic, easily read and understood versions for the ordinary reader, so as, in Tyndale's words, "to cause the plowboy to know the Scriptures."

We shall consider seven of the outstanding "private translations" (produced by individuals, not committees) that have appeared since 1900 and are in more or less wide use.

Weymouth's Translation

Weymouth's translation has been in use forty-four years. The language is simple, clear, and dignified, avoiding both slang and literary elegance. Weymouth first sought to ascertain the sense of the Greek text, and then considered how that sense would be expressed in the English of his day—how the inspired writer would have written if he had been living in the twentieth century.

Dr. Mostert wrote his doctor's dissertation at Northern Baptist Theological Seminary last year on the merits of the Revised Standard Version of the New Testament. Exhaustive research went into that thesis and this article. He is now a member of the faculty at Moody Bible Institute.

Can We Trust the

By JOHN MOSTERT

Here are the good and bad features of seven new "private translations"

Notice how Weymouth has treated the first five verses of Romans 5. This gives a good idea of his style. "Acquitted then as the result of faith, let us enjoy peace with God through our Lord Jesus Christ, through whom we have been brought by our faith into the position of favour in which we stand, and we exult in hope of seeing God's glory. And not only so: we also exult in our afflictions, knowing as we do that affliction produces endurance; endurance, ripeness of character; and ripeness of character, hope; and that this hope never disappoints, because God's love for us floods our hearts through the Holy Spirit who has been given to us."

The tenses of New Testament Greek convey definite ideas as to kind of action, whether continued, punctiliar, or completed. Weymouth has to some extent brought out these shades of meaning, which are very inadequately expressed in the King James Version. For instance we read: "while we are living in darkness" in I John 1:6, and "kept asking" in John 10:24 (third edition).

We find improvements also in the rendering of Greek cases, prepositions, and other parts of speech. In the above passage (Rom. 5:5), the translator has substituted for the ambiguous expression "the love of God," the more specific phrase, "God's love for us," which the writer had in mind. This represents what is perhaps the most likely interpretation of the case form behind the expression.

From a doctrinal point of view, Weymouth's translation is sound. The great passages concerning Christ and salvation are treated with reasonable accuracy. It is true that some undue interpretation has crept in, as in Philipians 2:7, where the *kenosis* of Christ is specified as the emptying "of his glory." The Greek text simply states that "He emptied Himself," and does not tell us that of which He emptied Himself.

Five editions of Weymouth have been published, the last in 1943. The earlier editions are recommended. Some unfortunate changes have been introduced in the more recent. Furthermore, some of the notes in the later editions definitely reveal the influence of the liberal school of thought, especially regarding the authorship of the books.

Moffatt's Translation

Moffatt's translation was published in 1912. It has been described as "a strikingly independent modern-speech translation, by a thorough Greek scholar interested in modern research, and written in an interestingly, fresh, brilliant, and stimulating style."

Moffatt treated the text as one would render any piece of contemporary Hellenistic prose. He took pride in the fact that he had found "freedom from the influence of the theory of verbal inspiration," and used a good deal of liberty in his treatment of the text. In many instances explanatory words or phrases are added to make for smoother English reading. Although many excellent idioms are employed, there are those that go beyond the obvious meaning of the Greek text.

Needless to say, there are some excellent qualities found in Moffatt's work. Many of the words and idioms are fresh and stimulating. Kind of action in the tenses is graphically brought out in a number of passages, especially in dealing with the present and imperfect tenses (cf. I John 1:6; Rom. 8:13; Acts 2:45; Luke 7:45; 8:23). The finer shades of meaning in the cases and prepositions are frequently expressed.

There are, however, inaccuracies. These are especially apparent in the great doctrinal passages, in which the modernism of the translator is often reflected. Textual evidences concerning the deity of Christ are reduced to a minimum (cf. John 1:1-5; Phil. 2:5-8; Col. 1:15-19; Heb. 1:3).

Flagrant inaccuracies are seen in Matthew 1:16, where, contrary to the best textual evidence, Joseph is represented as "the father of Jesus," and Luke 3:22, which Moffatt has rendered: "Thou art my son, the Beloved, today have I become thy father." In both of these passages Moffatt has made use of inferior readings as a basis for his translation. Their incongruity with the general teachings of Scripture is obvious. We consider these renderings an attack upon the virgin birth and deity of our Lord.

To the student who is aware of the translator's viewpoint and of the inaccuracies in translation, Moffatt's work may be of some value; but we do not

Modern Versions?

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recommend its use by the average reader who does not possess the background for such discernment.

Goodspeed's Translation

The New Testament: An American Translation was produced by Edgar J. Goodspeed, former professor of Biblical and Patristic Greek of the University of Chicago, and published in 1923 by the University of Chicago Press. Goodspeed's purpose was to present the New Testament in the simple and straightforward English of the present day, and also to give to it the characteristics of American speech in distinction from the English of Great Britain. He emphasized the fact that it is the meaning, not the dress, of the New Testament that is of principal importance.

A good example of Goodspeed's free and interpretive style is seen in his rendering of Philipians 3:4: "If anyone thinks he can rely on his physical advantages, still more can I! I was circumcised when I was eight days old . . ."

Monetary values are expressed in American terms, so that instead of "five talents" we find "five thousand dollars." The forms "thou," "thy," "thee" are avoided even in prayers.

Too great a freedom in translation is evident in many passages, with undue changes in sentence structure and unnecessary addition of words which have no basis in the Greek text.

This work is affected by liberal theological bias. Passages of Christological significance have been modified and "toned down" without adequate textual warrant. John 1:1 is rendered, "the word was divine." This permits of loose in-

terpretation, not in keeping with the proper force of the Greek text, which strongly declares that "the Word was Deity."

In Philipians 2:6, 7 the translator has Jesus grasping at equality with God, as though He did not already possess it. According to him, the *kenosis* (v. 7) consisted of the laying aside of this effort to attain equality with God. Colossians 1:15 represents Christ as merely "a likeness of the unseen God," and Hebrews 1:3 as "the representation of his being."

Another serious inaccuracy in translation is the repeated use of the term "uprightness," instead of "righteousness." In Romans 1:17 Goodspeed speaks of "God's way of uprightness" (also I Cor. 1:30; II Cor. 5:21, et al.). The emphasis is placed on moral character, in this way strongly suggesting the teachings of liberalism, which reduce Christianity to an ethical system and rob it of that important aspect of the atonement in which we see Christ as our righteousness.

Montgomery's Translation

The New Testament in Modern English, or The Centenary Testament was prepared by Helen B. Montgomery and published in 1924 by Judson Press on the occasion of the hundredth anniversary of the American Publication Society, "to signalize the completion of a century of work in Bible distribution, translation, and publication by the Judson Press."

Mrs. Montgomery has dealt faithfully with the Greek text and, for the most part, has guarded against undue interpretation. Fine work has been done in the rendering of some of the Greek tenses, the time and kind of action being

clearly conveyed in many instances. Doctrinal passages have been handled with due reverence and care, and with no attempts to minimize the great Christological truths. Many renderings are impressively fresh. For the ordinary reader this is one of the finest of modern translations.

Williams' Translation

The full title of this work is: The New Testament: A Translation in the Language of the People. It was produced by Charles B. Williams, professor of Greek in Union University of Jackson, Tenn., and published in 1927.

In describing the language employed, Williams states: "We have tried to use the words, phrases that are understandable by the farmer and the fisherman, by the carpenter and the cowboy, by the cobbler and the cab driver, the merchant and the miner, by the milkmaid and the house mistress, by the woodcutter and the trucker. If these can understand it, it is certain that the scholar, the teacher, the minister, the lawyer, the doctor, and all others can."

The translator has made a sincere attempt to convey the meaning of the Greek text faithfully. Results of latest research into the proper significance of certain words, cases, prepositions, and tenses are clearly evident.

The Bible student who is aware of the import of Greek tenses will be pleased to find such expressions as: "continues to live . . . practices sin" (I John 3:6), for the present; "kept right on kissing" (Luke 7:44), for the imperfect; "stopped at once" (Luke 8:24), for the aorist; "already ripe for destruction" (Rom. 9:22), for the perfect; and "already forbidden in heaven" (Matt. 16:19), for the future passive participle.

As to doctrinal passages, there appears no undercutting of the great supernatural truths. For its practical use to the New Testament student, I consider this translation invaluable.

Verkuyl's Translation

The most recently produced private translation is that made in 1945 by Gerrit Verkuyl, New Testament Fellow of Princeton. The work is titled, Berkeley Version of the New Testament, with the additional phrase: "from the original Greek with brief footnotes."

Dr. Verkuyl has made use of the best Greek texts and most reliable ancient manuscripts. The language employed is a clear idiomatic English. Archaisms and obscurities of expression have been excluded.

Take a passage at random from John 14, and note the concise and suggestive idioms: "Peace I bequeath to you; My peace I give to you. I do not give you gifts such as the world gives. Do not allow your hearts to be unsettled or intimidated" (v. 27).

In comparing this with the Greek text we observe that Verkuyl has adhered reasonably well to the usual word order, and sentence structure; that his language is dignified, yet clear and easily understandable; and that, although he

[Continued on page 423]



Forbidden Fields

By HAROLD R. COOK

Seven countries of Central Asia are still barred to the gospel

CENTRAL ASIA is by far the greatest unreached area in missions today. Parts have for centuries been tightly closed against the penetration of missionaries, or of Christianity itself. Other portions were at one time open, but are now closed. In some places Christian work was once begun, but the missionaries were killed or driven out. In some, to declare oneself a Christian is to pronounce one's own sentence of death. Yet there are opportunities, and some missions and missionaries to take advantage of them. But there is a need for much greater reinforcement of the work. No door is so tightly closed but what it will swing open at the command of Him "who openeth and no man shutteth."

Most of these countries are not well known to the majority of us; in fact, information concerning them is not very complete or reliable, since few Americans or Europeans have been permitted to travel extensively in them. All the countries to be considered surround the center of the great land mass of Asia. Unless we include Baluchistan, in northwestern India, none of them are anywhere near the ocean. They form a solid block in the midst of the continent, stretching from China to the Caspian Sea, and from Siberia to the borders of India.

In the north we have Mongolia, Chinese Turkestan, or Sinkiang, and the five Soviet republics which form Russian Turkestan, or Russian Central Asia. Farther south are the great highlands of Tibet, the Indian border states of Nepal and Bhutan, and Afghanistan. These are the great closed lands of Central Asia, with an estimated population of some forty million people. North and northwest lie Siberia and Russia; southwestward, Iran or Persia; to the south, India; and to the east, China and Manchuria.

That Central Asia is the greatest unreached area in missions today is not entirely because of the negligence of the Christian churches. That we have not given these countries sufficient attention is obvious. In some cases, our tardiness in acting may well be blamed for the present closed doors of opportunity. The often-repeated accusation of "too little and too late" may very well apply here.

But there have been some courageous and self-sacrificing missionaries knocking on the doors of Central Asia for years, and their accomplishments are not to be minimized. There have been missions which, in spite of difficulties and discouragements and the lack of thrilling advances to report to the home church, have persistently labored on, alert for any little opening which might appear.

Other missions have entered for a time and then withdrawn, believing the cost in lives and money to be too great for the results obtained, especially when much more fruitful fields have been in serious need of workers. It is all too easy for those of us not directly concerned to criticize their withdrawal.

THREE PRINCIPAL FORCES hinder Christian missions in Central Asia. The first of these is related to the geography of the area. The remoteness of much of the region from any Christian centers and from the main currents of civilized life and commerce can scarcely be overemphasized.

Of course mere distance can be overcome by modern means of transportation, good roads, railroads, air lines, etc. But in Central Asia these are decidedly lacking. Railroads are almost non-existent. Roads available for motor transport are not much more numerous, and the possibilities of air transport have not yet been developed. In most cases the only roads are rough trails, and in at least one country, it has been reported, these roads are deliberately left in disrepair so as to discourage the entrance of any outsiders.

But the geographical difficulties involve more than remoteness. Particularly from

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India, the way to Central Asia is blocked by tremendous mountain ranges. The Himalayas are the loftiest and the best known, but some of the lesser ranges only appear small by comparison. Nearly all the passes from the south into Central Asia are higher than the loftiest peaks in the United States. The approaches from other directions, as from China, are somewhat more gradual, but are also more distant.

Associated with the geography of these lands is the matter of living conditions. The missionary to Central Asia finds that he must adjust his manner of living to conditions which make it difficult for him to maintain health and strength.

He finds that foods are of extremely limited variety in most places and that he must get accustomed to many that seem at first very unpalatable.

His shelter is a crude affair which sometimes does not offer sufficient protection from the elements. And to add to the difficulty of his work, he finds that in many places the people are nomads, constantly moving from place to place in search of better pastures.

THE SECOND FORCE which hinders Christian missions in Central Asia is religion. In Afghanistan and Sinkiang, it is a militant Mohammedanism which is fanatically opposed to Christian missions. In Mongolia and Tibet, it is a corrupt form of Buddhism usually known as "Lamaism." The lamas, or priests, compose a large part of the male population. They exercise temporal as well as spiritual authority, and are supported in idleness by the rest of the populace. Naturally they see in Christianity a threat to their own power. In Nepal also Buddhism is strong, though not in exactly the same form as in Tibet.

THE THIRD FORCE opposed to Christian missions, and one whose power should not be underestimated, is politics. Russian Turkestan is of course communistic, and as such it definitely excludes the Christian missionaries. Outer Mongolia, which adjoins Siberia, is also communistic and is no longer under any sort of control from China. Sinkiang, or Chinese Turkestan, was in the hands of the communists for several years. Though it is now supposed to be once more under Chinese rule, the forces of Communism are strong.

In Nepal it is probably as much the fear of foreign invasion as it is their religious beliefs which have made the Nepalese exclude all outsiders from their realm. The British have formerly supported them in this policy of isolation. It remains to be seen what their relations will be to the new Hindustan.

NOW LET US give a brief glance at each one of the separate countries comprising Central Asia.

First, in the northeast we have Mongolia. This country lies between Siberia and China, with Manchuria and Chinese Turkestan on its eastern and western borders. Altogether it has an area about

equal to one-third of the United States.

It is a wide, shallow, basin-like plateau surrounded by mountains, and averaging about 3,000 feet in elevation. In the center is the vast Gobi desert, looking like the dried-up bed of an inland sea. The Gobi covers 200,000 square miles—a large section of the land—and the extreme heat of the summers and the cold and snows of the winters make life here almost unbearable. About a fourth of all Mongolia is either desert or so arid that only the poorest of the nomads can eke out an existence on it.

No adequate census has ever been taken, but it is supposed that the land supports between two and three million people, who are chiefly engaged in stock raising, with a limited amount of agriculture in some of the more favored areas.

Mongolia is today divided into two distinct parts. Outer Mongolia is a Soviet republic. Its independence is guaranteed by the Soviet Union under the terms of a mutual assistance pact signed in March, 1936.

Inner Mongolia is composed of several provinces under Chinese rule. After the Japanese had conquered Manchuria and set up a puppet state there, in 1931, they proceeded to annex the neighboring Mongolian province of Jehol and a part of the province of Chahar. Later, they proceeded to the occupation of the rest of inner Mongolia and formed it into another puppet state. With the close of the war, however, the rule has reverted to China.

Missionary work among the Mongols has never been very extensive. More than once it has been broken off com-

pletely and not renewed until after the passage of some years.

The one great name which is imperishably linked with these people is that of James Gilmour. In 1870 he went to Mongolia under the London Missionary Society, and for twenty-one years endured a multitude of hardships in trying to make Christ known to the Mongols. Only after twelve years did he have the pleasure of seeing his first convert.

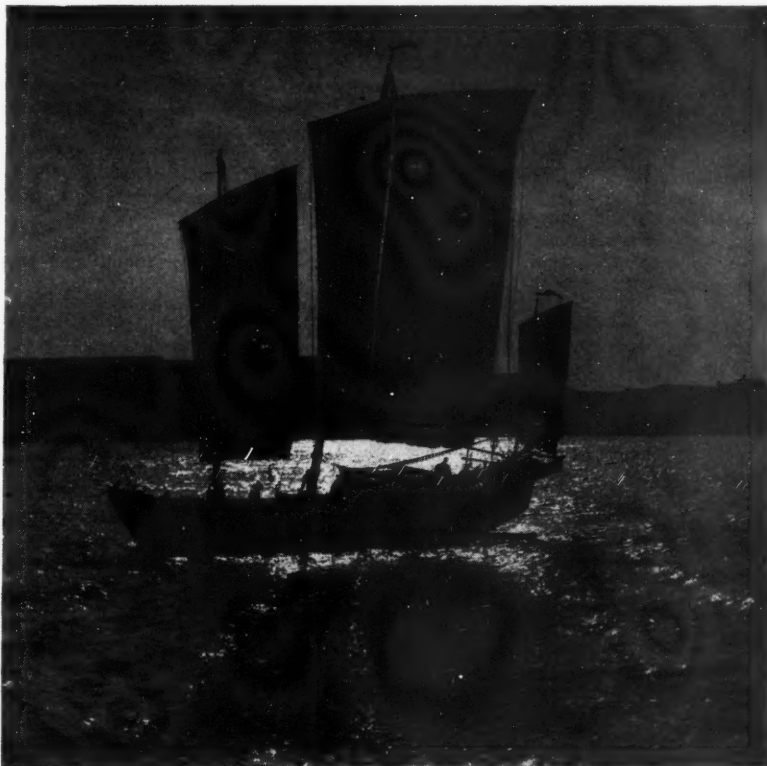
Missions at present in the field began their work within the past fifty years. Swedish missionaries were laboring far inland, and in 1924 they were compelled to leave the field. The Scandinavian Alliance Mission withdrew its missionaries because of war conditions, but the work has recently been renewed and appeals have come for more workers (see page 426).

There are two or three other small missions besides a few independent workers who may possibly have taken up their work again, in addition to the important ministry of the British and Foreign Bible Society.

Outer Mongolia is closed, and what work is being done is confined to a small section of inner Mongolia. The nomadic life of the people makes them difficult to reach; but they do have a written language, which makes the ministry of literature an important one. The written word can often go where the living messenger would not be received.

SOUTH OF MONGOLIA and north of Tibet passes the ancient trade route

A junk on the river at Shanghai, China. Gendreau photo.



which linked China with the lands of western Asia. The route passed through the long and narrow Kansu province in China's northwest, and then divided as it entered Sinkiang, or Chinese Turkestan, one branch bearing to the north and the other to the south. Even in these days of rapid transportation the old route is not neglected, but continues to be an artery of commerce.

Russian-Turkestan, extending from east to Lake Baikal westward to the Caspian Sea, is by far the larger of the two sections of Turkestan. Its five Soviet Socialistic republics include a variety of Central Asian peoples speaking numerous languages and dialects.

Although once Christianity under the Nestorian traders and missionaries had obtained a hold in these lands, the very memory of it was destroyed, and today they must be listed among the totally unoccupied lands. Nor is it likely that occupation will be attempted in the near future, for Russian Turkestan is almost completely surrounded by lands unfriendly to the Christian message.

Chinese Turkestan is a different matter. Not that it is wide open to the missionaries, for it isn't. But Sinkiang is accessible from China. Work has been done there in past years. It was little more than a beginning, to be sure, and has been interrupted, yet there are prospects that the work may be carried on, and an assurance that some of the seed sown has fallen on good ground.

We have information concerning two groups which worked in Sinkiang—a Swedish mission and the China Inland Mission. The Swedish mission was in the far southwest among the Tungans. But when Russia gained ascendancy, the mission stations were closed and the missionaries driven out. They did not return home, but going southward into India they undertook to preach the gospel to the 300,000 Moslems of Bombay Presidency.

At the same time they made good use of their exile in finishing the translation of the Scriptures into Turki, the language of the Tungans. It is reported that this translation can also be read by 16,000,000 Turki in north India. A late report says that two of the missionaries have recently returned to Kashgar, in Sinkiang, to see if it is possible to reopen their work there.

The work of the China Inland Mission in this province will always be associated with the name of George Hunter, who died recently. Hunter was a man of great singleness of purpose and utmost consecration to the fulfillment of that purpose. He visited Sinkiang in 1905, when, to quote a recent writer, "it was an open land of freedom, new opportunity, license, easy fortunes, and every sort of vice. The native races were tightly held in the grip of conservative traditions. The trammels of ignorance and the darkness of Mohammedanism and Lamaism lay heavily on their minds and spirits."

With fourteen races to reach in fourteen different languages, George Hunter undertook to do what he could to the utmost of his ability. Reinforcements came slowly, and soon restrictions began

to be felt. Revolts interrupted the work, and finally in 1938, at about the same time the Swedish missionaries were forced to leave, the C. I. M. missionaries also had to depart. Hunter himself was thrown into prison, where he suffered for eighteen months before being released.

Now that Chinese sovereignty has been restored in Sinkiang, some of the Christians who weathered the storm of persecution have joined to continue the work. Chinese Christians have taken a great interest in them, and some of the Bible institute students in north China have dedicated themselves to go, in spite of grave personal danger, to carry the gospel to many of the unreached people in this most difficult field.

THE ONE LAND of which most informed Christians think whenever the subject of lands closed to the gospel is brought up, is Tibet. Isolated behind the

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A Prayer

By WILLIAM ATHERTON

A little boy once long ago,
At even, ere the sun sank low,
Freely offered his meager food,
Which Thou didst take and
bless and break,
And with it fed the multitude.

Dear Lord, with like simplicity
I bring and give my life to Thee,
To bless and break as seems most good;
Then of it take, for Thy dear sake,
And use—to feed the multitude.

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mightiest mountain rampart in the world, it has captivated the fancy of many of the people of the western world.

Tibet has often been called "the roof of the world," for most of its territory is over 15,000 feet above sea level. Lhasa, the capital of inner Tibet, is nearly 12,000 feet above sea level, vying with La Paz, in Bolivia, for the title of the highest capital in the world.

Although the land is in about the same latitude as Egypt, its altitude gives it an arctic climate. Naturally much of the land cannot be cultivated or even used for pasture, so the population is sparse.

Some agriculture is carried on in the southern part of the country, and dried or frozen apricots form an important part of the winter diet.

The major occupation of the Tibetans, however, is herding. Here we find a most interesting animal, the yak, which only prospers at an altitude of two miles or more. This oxlike creature has been domesticated for centuries, but it is an animal of very uncertain temper, so one needs to take care in dealing with it. Yet it provides for the Tibetans milk and meat and wool, and is an excellent, sure-footed beast of burden.

The religion of Tibet is Lamaism, a corrupt form of Buddhism. The land

may be said to be completely in the hands of the lamas, or Buddhist priests, and run principally for their benefit. The Pan-Chan Lama is the supreme spiritual head of the realm, but the Dalai Lama is the supreme political head. His authority is not passed down to other members of the same family, but just as he is supposed to be an incarnate Buddha, so on his death the authority of his office is supposed to be passed on to the one who is his reincarnation. A great search is made through the land for the child who was born at the very time of the Dalai Lama's death and in whom he is supposed to live again. Thus the Dalai Lama is often a mere child.

There are perhaps more priests in Tibet than in any other land. It is expected that every family will dedicate at least one of the younger sons to the office, so that perhaps one man out of three is a lama. No wonder the land is poor when such a large proportion of the adult population must be supported in idleness by the rest.

Inner Tibet has always been, and is now, closed to Christian missionary work. But Great Tibet, or that portion which is still under Chinese rule, is not closed and missionaries have been working there with both Chinese and Tibetans for a number of years.

A China Inland missionary wrote, about a year ago: "A so-called 'living Buddha' from the Kokonor district came to Sining recently for medical treatment, and stayed at our inn. On leaving he invited me to visit his district, and assured me of a place to stay. 'Bring lots of literature,' he said, 'and be prepared to preach, as I will personally take you all over the district.' Alas, there are too few missionaries on the field at present to take advantage of such an opportunity." The China Inland Mission and the Christian and Missionary Alliance are both reaching Tibet from the China side.

From the India side, other missions are working to reach inner Tibet from several different points. Though missionaries are not allowed to reside in the land, the Tibetans are being reached as they travel outside their country, and Christian literature is finding its way where other messengers cannot go.

The oldest mission is that of the Moravian Church, which was established on the main highway leading from Kashmir into Tibet during the past century. The Moravian inn at Leh has provided an excellent point of contact with the Tibetans, and has become justly renowned inside Tibet itself. Medical work also is a great aid.

Farther south and east, where India and Tibet and Nepal join, the little Tibetan Frontier Mission was carried on for years, and recently united with the Scandinavian Alliance Mission.

Still farther east, around Darjeeling, others are laboring in hope of the great day when inner Tibet will open its doors to the gospel of Christ, the Saviour.

TWO OTHER LANDS in the north of India and just south of Tibet are also closed to any gospel messenger—Nepal [Continued from page 464]

How Are Your Bedside Manners?

By Carol Allison

HOW OFTEN, when you have heard of illness in your neighborhood, in your church, or among your friends, have you said, "Oh, I must go and see him," but have never gone?

Or else you tell your pastor or church worker concerning the sick one and feel that you have discharged your duty, not realizing that often they cannot possibly get around to see everyone, and that in many cases your visit would mean more than one from any other person.

Every Christian should feel it his duty and privilege to call on invalids whom he knows. This does not mean only those in your immediate circle of friends, but it means reaching out to all those with whom the many and varied aspects of your daily living bring you into contact. If each one of us would pray for vision in this respect, it would surprise us to see how many opportunities would present themselves.

It is entirely possible, however, for the most earnest, consecrated Christian to blunder in the sick room and undo any good he might otherwise do. Probably every person who has ever suffered any serious illness has at least once wished heartily that some well meaning but inconsiderate caller would go.

If it is easy to be a detriment instead of a help in calling on the sick, perhaps we should ask a pertinent question, "Why visit the sick at all?"

For a Christian, the answer to this question is found in the earthly ministry of Jesus Christ. When our Lord was here on earth, a large number of the people with whom He dealt had physical ailments of one kind or another. Because He was God incarnate, He was able to heal them miraculously.

However, Christ did not merely apply His power mechanically to their tortured bodies, for we read frequently that He was "moved with compassion." Those who came to Him found not only surcease from suffering, but sympathy and understanding as well. We who name the name of Christ and who are endeavoring to follow Him can hardly do less than offer our human compassion and what assistance we can to those who suffer in this world today.

TOGETHER WITH the desire to follow Christ, the fact that the sick call gives more opportunities for spiritual guidance and aid than almost any other contact that we can make with our fel-

low men should stimulate Christians to undertake this form of service. There are several reasons for the spiritual receptivity of one who is ill.

The invalid is removed, perhaps for the first time in his life, from the ordinary rush and turmoil of everyday affairs. He has time to think, and the perspective of a bed gives life an entirely new aspect, for things which formerly seemed unimportant now loom large.

Then, too, illness comes as a distinct shock to most people, for all of us secretly cherish the idea that our bodies are indestructible, that what happens to others can't happen to us. Consequently, even a minor illness frequently carries with it a small element of fear, since there is the sudden realization of mortality that brings sobering thoughts.

This could very easily make apparent to a non-Christian a need in his life that he has never felt before, and open the way for a Christian caller to present the way of salvation.

Together with the new outlook on life that illness brings, there comes also the nagging question, "Why?" "Why am I sick?" and "Why did it happen to me now, of all times?" are questions that arise and stubbornly remain until answered.

The doctor can give an explanation of the illness, and can perhaps even point to a past life that has brought on the difficulty, but he cannot say why one is sick and another in the same circumstances is not. Only a Christian who is absolutely and completely yielded to his Lord can answer these questions to his soul's satisfaction, and only such a Christian can lead a sufferer to the place of surrender where he will say, "Not my will, but Thine." When the invalid reaches that place, questions and doubts disappear before "the peace that passes understanding."

It is to a person in one or both of these frames of mind that a Christian goes when he makes a sick call. If the invalid is not a Christian, what could be more conducive to his physical recovery than the peace of mind that comes when Christ enters a heart and life?

Illness is frequently the preparation that is needed to make a soul receptive to the Word of life, and all that remains is for someone to bring the message. However, it is not safe to casually assume that this is the case in the life of the one who is being visited, for misfortune may have embittered that heart.

Here, as in all forms of personal work, there must be complete dependence upon the Holy Spirit for guidance and wisdom, for tactless blundering could very easily close the door that is opened, or make harder the heart that is resentful. This should not deter us from calling on those who are ill, but rather should challenge us to seize every opportunity that presents itself to give a vital witness for Christ.

NOT ONLY will the one who calls on the sick have occasion to tell of the way of salvation, but he will fre-

[Continued on page 419]

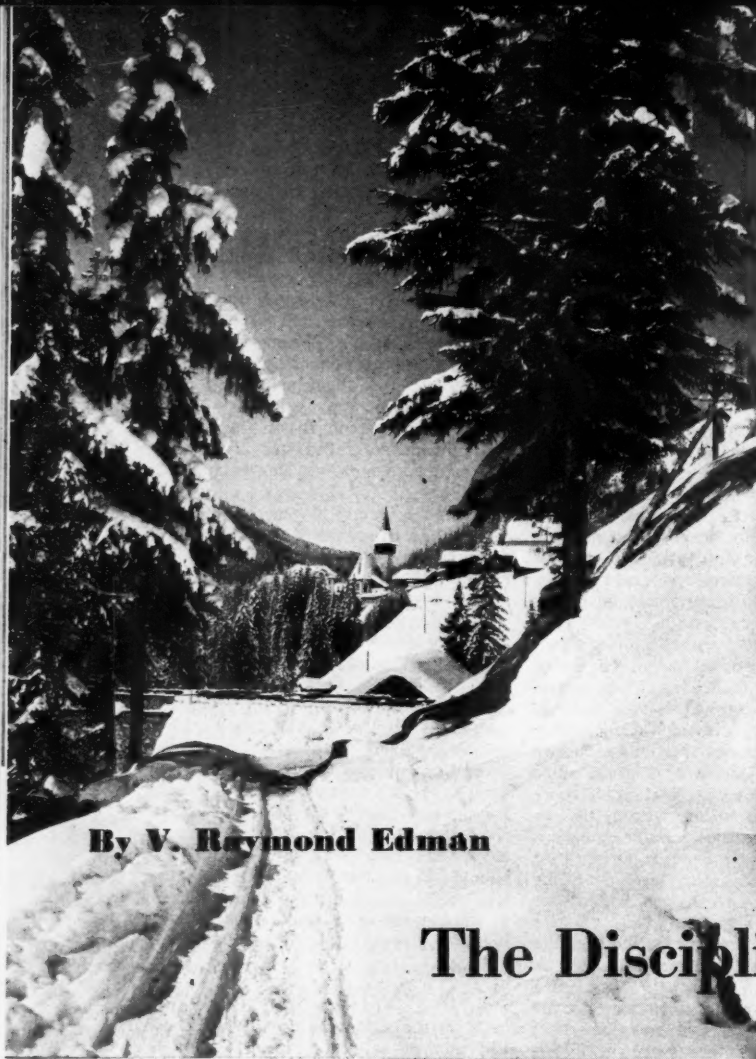
Sick calls are your best chance to witness for Christ, but tactlessness may turn them into very painful ordeals



This article grew out of the author's long illness in 1946. Now she is back at Wheaton College where she will graduate in June.

February, 1948

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By V. Raymond Edman

The Discipline of Durability

C. Brandt photo

How are you standing up in the long grind of the Christian race?

TENSILE STRENGTH is the real test of endurance. To be torn unmercifully by external forces, and still to preserve one's poise and position, and especially one's inward integrity, is to know the discipline that endures.

Moses knew such endurance in the most difficult and vexatious details of life; and by faith in the unfailing Invisible One he endured. "For he endured, as seeing him who is invisible" (Heb. 11:27).

The Contempt of the World

Moses endured despite the cold, cutting contempt of Pharaoh. The mightiest

Dr. Edman, who is president of Wheaton College, is probably best known among his students for his epigrammatic mottoes. No student will ever forget his oft repeated "It's always too soon to quit," a motto which characterizes his own spiritual history. This article is taken from Dr. Edman's new book, *The Disciplines of Life*, and is reprinted by permission of Van Kampen Press, publishers.

Dr. Edman is on a one-year leave of absence from Wheaton while preparing a textbook on the history of missions, which should make a valuable contribution to missionary literature. We are happy to announce that Moody MONTHLY will publish significant excerpts from this new volume prior to its release this spring.

monarch of that day could say to the meekest of men, who came with the message of God, "Who is the Lord, that I should obey his voice?" (Exod. 5:2). Royalty had no regard for the Redeemer of Israel or for His servant Moses; the sovereign had no sense of the divine imperative upon the shepherd from Midian. The crown had only contempt for the command of God and for the complaints of God's people, saying, "I know not the Lord, neither will I let Israel go" (5:2).

Contempt can cut deeply into our spirit and cause us to waver from the course of action we believe to be of God, if we allow the contempt to lodge within our breast. Contrariwise, it cannot confuse us if we keep our eyes upon the Lord, and continue steadfast in our persuasion of His precept and promise.

We can endure contempt from worldlings, great and small, if we keep our eyes on the Crucified. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you" (1 Pet. 4:14). Count

on Christ when others hold you in contempt!

The Complaint of the Crowd

Moses endured despite the causeless complaint of the multitude (Num. 11). By the strong hand and stretched-out arm of God the children of Israel were brought out of the fiery furnace of Egypt. By that same hand they had been led through the Red Sea, had received water from the flinty rock, had been provided daily manna for their physical needs, had been given the law from the fiery summit of Sinai, and had with them the constant reminder of God's presence in the pillar of cloud by day and of fire by night. What needed they more?

Nothing; and yet they complained. They had food, ample, wholesome and palatable; but they complained, "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic" (Num. 11:4, 5).

They could remember Egypt's leeks, but not its hard labor; the cucumbers, but not its cruel bondage; its garlic, but not its garrisons of sadistic soldiery; its fish, but not its Pharaoh. Long memory they had for precarious food supply in Egypt, and a very short memory for the provision God had made for them every day of their pilgrimage.

How deeply can unreasoned and un-

reasonable complaint of the people penetrate the spirit of their leader. Their cry was constant although causeless, their weeping was woeful, their distress was disturbing to others, until all the camp was a bedlam of abuse against the leader. Then to him came the decision: to endure or to despair, to stand firm or to sink beneath the accumulation of complaint, to follow God at all cost or to fall before the "grippers."

Moses was exceedingly moved by the misery created by the complaining, even to the extent of crying unto God in secret, "I am not able to bear all this people alone, because it is too heavy for me" (11:14). In His grace and graciousness God told him to gather seventy elders of Israel, to the end that "they shall bear the burden of the people with thee, that thou bear it not thyself alone" (v. 17). As to the complaint of the people for flesh, God added, "Is the Lord's hand waxed short?" (v. 23).

Moses could endure the causeless and constant complaint of an unbelieving people, because beyond them he could see that Invisible Being who had promised, "My presence shall go with thee, and I will give thee rest" (Exod. 33:14).

Long centuries before David the sweet singer of Israel, and before Simon Peter, who quoted David's psalm, Moses knew the assurance of such words as these: "The eyes of the Lord are over the

righteous, and his ears are open unto their prayers . . . and who is he that will harm you, if ye be followers of that which is good?" (I Pet. 3:12, 13; Ps. 34:15). *Count on Christ when others complain!*

The Criticism of Loved Ones

Moses endured despite the criticism of some who were closest to him (Num. 12). A man can ignore to a large extent the contempt of the worldling and the complaint of the weakling, but he cannot belittle the blows and bruises that come from his own flesh and blood. "Miriam and Aaron spake against Moses" (12:1).

This time it was sister and brother against the saint of God, not the insincere and bewildered mob. The latter had complained about food, with lust for leeks and garlic; Miriam and Aaron made criticism of Moses' family. Such criticism can cut a man to the quick, even one like Moses, who was "meek above all the men which were upon the face of the earth" (12:3). No hurt can be as deep as that caused by one's household; no barb as bitter as that of one's brother.

The Lord Jesus knew the suffering entailed in the treachery of trusted ones when He spoke of "a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Matt. 10:35, 36). He knew what it was to have His friends seek to take Him away from the needy multitude, because they believed, "He is beside himself" (Mark 3:21). Later they came with His mother to take Him, and called Him from afar (Mark 3:31).

Has anyone ever suggested, even remotely, that you are a bit unbalanced mentally, because of your zeal for God's service? Then you have some idea of the inner suffering that can come from the thought that your closest friends think you are growing insane. Our Lord's brothers said to Him in scorn, "Depart hence, and go into Judea, that thy disciples also may see the works that thou doest"; because "neither did his brethren believe in him" (John 7:3, 5).

We are not above our Master, and if He suffered the unkind and caustic criticism of His own, as did Moses, so also shall we. *Count on the Compassionate Crucified to help you when cherished ones criticize!*

The Condemnation of the Fearful

Moses endured despite the confusion and condemnation created by the fearful leaders who had spied out the land of Canaan (Num. 13:26-33). The latter had seen the land of promise, which truly flowed with milk and honey (v. 27). Every prospect of the land was pleasing, but the people thereof appeared too strong for any contemplated invasion, with the result that the ten spies "brought up an evil report of the land" (v. 32). Despite the protestations of Caleb and Joshua, the children of Israel "wept that night . . . and murmured against Moses and Aaron . . . and they said one to another, Let us make a captain, and let us return into Egypt" (14:1, 2, 4).

It is at that hour of confusion and condemnation on the part of others that

the discipline of durability comes strongly to any leader of men. With much insight into human nature did Rudyard Kipling write his undying challenge to every man:

*If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men
doubt you,
But make allowance for their doubting
too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk
too wise;*

*If you can dream—and not make dreams
your master;
If you can think—and not make
thoughts your aim;
If you can meet with triumph and disaster
And treat those two impostors just the
same;
If you can bear to hear the truth you've
spoken
Twisted by knaves to make a trap for
fools,
Or watch the things you gave your life
to broken,
And stoop and build 'em up with worn-
out tools;*

*If you can talk with crowds and keep
your virtue,
Or walk with kings—nor lose the com-
mon touch;
If neither foes nor loving friends can
hurt you;
If all men count with you, but none
too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance
run—
Yours is the earth and everything that's
in it,
And—what is more—you'll be a man,
my son!*

To keep one's head when all are losing theirs, and casting all the blame onto you—that is the hour to endure, in the strength of Him who "endured such contradiction of sinners against himself" (Heb. 12:3). *Count on the Cross-bearing Christ, the Author and Finisher of our faith, when others condemn you!*

The Conspiracy of Trusted Men

The contempt of the world, the complaint of the crowd, the criticism of loved ones, and the condemnation of the fearful, are not these enough to discipline the soul in endurance? Moses knew more than these; and so shall we.

There came the cold, cunning conspiracy of Korah, Dathan and Abiram, who caused two hundred and fifty princes to follow them against Moses (Num. 16:1-3). These princes were not a rabble, they were regarded as "famous in the congregation, men of renown" (v. 2). Their complaint is characteristic of the criticism of lesser men all down the ages: their leader assumed too much authority (v. 3). They may have seemed to be big men to their contemporaries; actually

they were contemptibly small men. Only big men know how to obey implicitly their leader and to perform cheerfully their tasks. Small men demand authority, because they do not deserve it.

It is an accurate index of a man's inward endurance to face without fear or fury the conscienceless and contemptible conspiracy of trusted men, and to believe that God will vindicate the right. The crisis may be critical, so that we, like Moses, are bowed to the ground (16:4); and the judgment upon the unfaithful may be with finality, as it was for the cabal of Korah (16:30-33); but God will not fail His own when conspirators seem to prosper.

"Evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth . . . I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found" (Ps. 37:9, 35, 36). *Count upon Christ when men conspire to cast you out of your appointed place.*

This is the discipline of durability: to endure "as seeing him who is invisible" when all manner of cruelty is concocted against you—contempt, complaint, criticism, condemnation, or conspiracy. The Invisible Christ will not fail you. Walk as in His presence; and find His power, provision, and protection from all evil. Having done all, stand!



" . . . Arrives the snow, and driving o'er the fields, the whited air hides hill and woods, and veils the farmhouse at the garden's end."





CROSSING THE JORDAN

JOSHUA--chapter three
Studies by Carl Armerding

There is no "skipping grades" in the school of God;
each must learn his own lessons for spiritual victory

ILLUSTRATION BY ROBERT FOSTER

ONE THING is bound to impress the reader of Joshua 3: the deliberation with which each move was made. There was no haste.

The information brought back by the spies was such that many might have urged an immediate attack on Jericho. The dread of the Israelites had fallen on the Canaanites, and all the inhabitants of the land fainted because of them. Nevertheless, the Israelites did not rush precipitously into battle.

If they were to wage successful and victorious warfare with the Canaanites, they had to wait on the Lord to renew their strength. Since "all the children of Israel" are mentioned here, we may safely assume that there was unity in this time of waiting. Joshua had risen early that morning. There is no hint of slothfulness in his deliberation. And having moved from Shittim to the Jordan, they lodged there before they passed over.

They were now face to face with the last barrier that stood between them and the promised inheritance. If Israel had entered at Kadesh-barnea some thirty-eight years before, there would have been no such barrier. But that generation, with the exception of Caleb and Joshua, had passed away. This new generation had now to learn by experience what their fathers should have learned when they crossed the Red Sea.

The Red Sea and the Jordan are complementary. The fact that forty years intervened is passed over in silence in Psalm 114, where the two events are brought together in one verse as if they had occurred one right after the other.

Yet the crossing of the Jordan was

something more than a repetition of the crossing of the Red Sea. The one provided a way out of Egypt; the other provided a means of entering Canaan. In that sense they were distinct. But the fact remains that if the nation had entered the land at Kadesh-barnea, the Red Sea would have served both as an exit from Egypt and an entrance to the land.

However, there is no such thing as "skipping grades" in the school of God. What is not learned at one time will have to be learned at another. And the experiences of a bygone generation cannot be credited to the present generation; each one must learn for itself. This does not mean that one may not profit from the experiences of others and thus avoid their mistakes and failures. But here it is not a question of avoiding the unnecessary, but of learning that which is necessary and essential. We do not inherit knowledge or training; such things are acquired only by personal experience.

So, in a certain sense, the crossing of the Jordan was to be to this generation what the crossing of the Red Sea had been to their fathers (cf. 4:24). The older generation was leaving the house of bondage. The younger generation was here ready to enter the enemy's territory. In the one case the people were leaving behind their enemies to be swallowed up by the returning waters of the sea. In this case they were pressing forward to meet the foe. When their fathers left Egypt they faced a barren wilderness; when these people entered Canaan they came to a land flowing with milk and honey.

Then, too, the means used for the opening of the sea were quite different from those used for the opening of the Jordan. In the former case, "Moses stretched out his hand over the sea; and

the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" (Exod. 14:21). Here, as we shall see presently, there was no strong wind employed. It was the ark of the covenant that was used to open the way. Divine power was used in both cases, but with a difference. At the Red Sea God was liberating His redeemed people from the bondage of Egypt. At the Jordan He was giving them access to the land where their possessions lay.

In one sense the opening of the passage through the Jordan may be likened to what our Lord did when He ascended on high after He had completed His work here on earth. To ascend where He was before, our Lord had to go right through the domain of the prince of the power of the air. "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col. 2:15).

In Psalm 114:3, 5 the Red Sea is said to have *fled*, but the Jordan was *driven*, or turned, back. That in itself suggests a difference between the two. Apparently there was powerful opposition in the latter which we do not see in the former. At the Red Sea the Israelites were told to stand still and see the salvation of the Lord. At the Jordan they were told to keep their eyes fixed on the ark of the covenant of the Lord their God.

Three Great Truths

The ark was a type of Christ. The fact that it contained the two tables of stone, written with the finger of God, suggests the One in whose heart the divine Word was so indelibly engraved that He could say, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

Again, the mercy seat which covered the ark spoke of Him whom God hath set forth a propitiation, or mercy seat, through faith in His blood (cf. Rom. 3:25). This ark with the cherubim overshadowing it was also said to be the

Dr. Armerding, who is an instructor at Dallas Theological Seminary, plans to publish these studies in book form on completion of the series. He informs us that no similar studies have appeared in print in the last fifty years.

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dwelling place of God (cf. Ps. 80:1). And Colossians 2:9 teaches us that Christ is the One in whom dwells all the fullness of the Godhead bodily.

Thus we may see in the ark three great truths concerning the person of Christ. First, He is the obedient One, who as man walked here below to the glory of God His Father. Second, as the mercy seat, He becomes the Mediator, the One in whom God and the sinner meet. Third, He is the Divine One, God manifest in the flesh, in whom all the fullness of Deity was pleased to dwell.

It was upon this One, in type, that the Israelites were to focus their attention as they prepared to cross the Jordan. At the Red Sea they were told to stand still and see the salvation of the Lord, at the Jordan it was the Saviour Himself who was before them, in type. What an Object upon which to fix the eye!

But they were not only to look at the ark, they were to go after it. Their fathers before them had first to "stand still" and then to "go forward" (Exod. 14:13, 15). So here, after their pause of three days they were told to go after the ark (Josh. 3:3). At the Red Sea the angel of the Lord and the pillar of cloud stood behind them to protect them from their pursuers (Exod. 14:19). Here the ark went before them. There was no threat from behind, but much hard fighting ahead.

Their fathers did not have to fight the Egyptians at all. In the desert, their warfare against such foes as Amalek was mostly defensive. But in Canaan, this generation was to take the offensive, and the Lord Himself would be their Captain. Even though Joshua was the divinely appointed leader, their eyes were not to be upon him, but on that which speaks of the Lord Himself.

That will help us to understand better what follows. There was to be a distance of about two thousand cubits between them and the ark. They were not to come near it, so that they might know the way by which they should go. They would have missed their way if they had not observed this rule.

If the ark speaks of our Lord, and we believe that it does, then we can easily see the reason for this caution. We need ever to remember who and what He is. While it is blessedly true that He has drawn near to us in His grace, nevertheless, in His glory we recognize Him as the One who has been exalted far above all principality and power and might and dominion; above every name that is named, not only in this world, but also in that which is to come (Eph. 1:21).

Yet it is our privilege to contemplate the glory of the Lord with unveiled faces and thus to be transformed into the same image from glory to glory, by the Spirit (II Cor. 3:18). The more we do this, the better we shall get to know Him, and the better we shall know the way that He would have us go. And the better we know Him, the more we shall reverence and adore Him.

Reverence and Intimacy

We must not assume that the Israelites had to keep that distance of two thousand cubits because they were not capable

of drawing nearer, nor yet that such distance was characteristic of the Old Testament. It is suggestive, rather, of that reverence which is Christ's due no matter how well we may know Him. The disciple who leaned on His bosom always addressed Him as Lord. And we do well to follow that example. The Lord Jesus Himself said, "Ye call me Master and Lord: and ye say well; for so I am" (John 13:13).

Nowhere in Scripture do we ever read of anyone addressing Him as "brother." Those who know Him best revere Him most, without sacrificing any of the nearness or the dearness into which, by grace, He has brought them.

In the path of faith we need both a right objective and a proper perspective. We shall have both if we give the Lord His rightful place. Then we shall know the path by which we must go. Since we have not passed this way before, how important to look unto Jesus, the Author and Finisher of our faith.

There is still another thing we must notice here. First, they were told to go after the ark. Second, they were to keep their distance from it. Finally, they were told to "sanctify themselves" (v. 5). And this is in keeping with what we have here. There is nothing that requires sanctification more than occupation with the Lord Jesus. "Be ye holy; for I am holy" is His word to us (I Pet. 1:16).

If we do this, *His way* will be clear to us, and *His wonders* will be done among us. The mere longing to see His wonders is not enough. There are certain prerequisites, but they are not impossible. If we set our minds on things above, where Christ sitteth at the right hand of God, we shall find that the rest will follow in due course. The promise to Israel was, "Tomorrow the Lord will do wonders among you." The driving back of the Jordan and their actual entry into the land was in that promise. The spiritual import of this we shall see later.

Before we proceed, we are permitted to hear a further word to Joshua himself. It is the first word addressed to him directly since that word of encouragement in Joshua 1:9. He who had been making much of the ark (Christ) was now told that he also was going to be magnified in the sight of all Israel (v. 7), and the Lord repeated the assurance that as He was with Moses so He would be with him.

This interruption, if it may be called that, is very interesting indeed. We may learn from it that those who honor their Lord shall in turn be honored by Him. To all such the Lord pledges, as it were, His continued fellowship, saying, "I will be with thee." To be honored by the Lord is wonderful, to be honored by His personal presence is even more wonderful. Such was the honor bestowed upon Joshua. And it is still true that "them that honor me I will honor" (I Sam. 2:30).

The Road to Greatness

Apart from the commands which Joshua gave, there was nothing prominent or important about what he did here. He seems to have been in the background most of the time. We do not read that he was one of those who car-

ried the ark, nor yet that he accompanied it into the raging waters of Jordan. There was nothing spectacular about anything that he did. Yet all the while the Lord was magnifying him in the sight of all Israel. Would that we knew more about such methods of attaining to real greatness. How prone we are to push ourselves forward for fear we may not be noticed, forgetting that it is true greatness to serve unseen and to work unnoticed.

The authority of Joshua appears to have been complete. Not only were the people under his direct command, but the priests as well. He had already instructed them to take up the ark and to go over before the people (v. 6), and they had obeyed him.

Then Joshua received fresh instructions from the Lord, who said, "Thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan" (v. 8). Perhaps they had been wondering what they were to do next. But a step at a time seems to be God's order in directing those who walk the path of faith. With full confidence in Him who knows the end from the beginning, it is not really necessary for us to see very far ahead, "for we walk by faith, not by sight" (II Cor. 5:7).

To men of the world this may seem like a very hazardous way of doing things. But even they recognize that a true leader is one who takes such risks. It was said of Barnabas and Paul that they were "men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26). And Paul said of Epaphroditus that "for the work of Christ he was nigh unto death, not regarding his life" (lit. venturing his life) (Phil. 2:30). They were men who were willing to pay

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Moody's Last Campaign

By Margaret McNaughton

THIS was to be Moody's final campaign, but no one knew it yet. Those eager crowds that sought admittance to Convention Hall in Kansas City must have felt that it was no ordinary occasion, much less an ordinary man whom they had come to hear. It was necessary to hold two services a day and to bolt the doors after twelve thousand persons were admitted, in order to keep them from obstructing the aisles—and there were to be eight days of it!

The audience, which a reporter described as "subdued" and "self-controlled," had come to the first meeting to see and hear a great man. But what kind of a man?

If anyone was interested in looking at the evangelist, seated as Dr. Northrop opened the campaign in prayer, he would have seen a man of huge bulk cramped into his chair on the platform. He wore a plain, dark, striped business suit and a high vest, buttoned almost to his chin. His head was bowed, and his gray beard hid a black necktie. One plump hand rested on the arm of his chair, while the other followed a rhythmical course from his forehead, down over his face, and on to the tip of his beard; then over the same course again and again, his face having a look of rapt and solemn attention.

Moody was a non-conformist. He refused to submit to traditional methods if they did not appear to him to be as effective as original ones. At that meeting he faced the problem of how to control the hands and feet of twelve thousand people so that they could hear a message from God. Therefore, following the invocation, Moody arose and announced a period of silent prayer. While others would have been sorely perplexed with the problem of how to keep such a throng interested and awake, Moody saw the need for quieting them.

First the whispering ceased, then hands fell into laps and feet ceased shuffling. The ushers stood stock still. The sounds of the street seemed to stop as if the city were paralyzed. Even the children, awed by the silence, were quiet, too. The hush was almost tomblike as twelve thousand persons, with no audible noise, let God speak to them. After three minutes, when it seemed that something would burst if the people were not abruptly awakened, Mr. Moody lifted his head and broke the spell, to announce audible prayer. That silence was conceded the most impressive

part of the entire service.

Following some musical numbers, Moody asked for a "collection" to pay for the rent of the hall. "Don't give anything, though," he began negatively, "unless you give it cheerfully. If you are not cheerful about collections, better not give at all!" And that was the end of his financial exhortation.

Moody wasn't taking any chances on distraction. Hymn sheets had been distributed to everyone, and since the preacher was acquainted with human nature, he requested, "Will everybody that has a hymn sheet hold it up?" Almost instantly they went up. "Now, shake them!" Moody directed. There was a vast, musical rustle. "All right!" he shouted. "Now you will please sit on them." And they sat on them.

By silence and by activity, this great, understanding man had helped to prepare the multitude to listen. And that was what they had come for — to hear Moody.

But what was it in that ponderous, ordinary-looking man that made people want to hear what he had to say?

Very simply he began: "In after years, as you go by this building, I want you to remember this text which I am about to read to you. I pray that God will write it on every heart. It appeals to men and women of all sorts and conditions, to priests and ministers and to reporters. My text is this: 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.'"

"The most real thing in the world is sin," he continued, standing at the very edge of the stage to the left of a little organ. His hands were clasped behind him, and he stood very straight, as though to prevent falling off the stage. His head almost rested on his chest, and his eyes rolled upward over the people. "The river of sin is dark and black," he said. "God is not mocked. Our neighbors, our friends, our enemies, yea, even our own hearts deceive us, but God does not deceive us. God is not mocked."

Moody then proceeded by several down-to-earth examples to get the message on the people's level: "If a merchant encourages his clerks to lie to his customers, he may expect them to lie to him and perhaps to steal from him. That law which the Bible states so powerfully is eternal and immutable . . . No man on earth can afford to sell whisky. You plant saloons and you'll get a harvest of drunkards. Your sons will be drunkards."

Fearlessly, he attacked the liquor dis-

tributors: "If you are in that accursed business, take your sign down, knock in the heads of your whisky barrels and let the vile stuff into the sewers. You say you'll starve? Well, I would like to see a few such martyrs. I've never found one yet. I would attend his funeral. I would give something toward a monument for him."

Mr. Moody took a few deep breaths and rolled his eyes slowly about the hall without turning his head, as though to prepare them for the next shock.

"The man who rents his building for a saloon is just as bad as the saloon keeper," he declared.

"Amen!" came a muffled voice from the stage.

"What's that?" asked Moody sharply.

"He said, 'Amen,'" a dozen eager voices answered.

"Oh," said Moody. "I said and I repeat, the saloon is a curse, and the man who rents his building to a saloon keeper is as bad as the man who profits by selling the whisky."

Then he paused for a new attack: "If any man in this audience tonight is leading an impure life, his harvest will be dark and bitter. If you rent your house for impure purposes you will live to see the curse come into your family. Every man who leads an impure life ought to tremble . . . I know men who are leading the darkest, the vilest lives, day by day, and they say to one another, 'There is no such thing as retribution.' But they will reap what they have sowed, only the harvest will be a thousand times more bitter. Am I right?"

"You are right," an associate replied audibly.

"Oh, I am so sick of this, I hate to talk about it. But it's coming in on us so fast, it's hedging us about so closely, that we must fight it off. We can't escape the knowledge of it."

That was Moody. He was fearless about exposing sin, but he didn't enjoy talking about it, nor did he dwell on it unnecessarily.

He closed his sermon characteristically with a story—a simple story that would look commonplace in print, but that moved the great congregation to tears because they felt the wonderful earnestness, the simple truthfulness of the man.

His face grew livid, he moved restlessly about, his breath coming in short gasps. Then, unable to control himself, he wept, shaking the tears out of his eyes with the toss of his head and speaking right on.

[Continued on page 422]

This story is based on an original account in the *Kansas City Star* sent by Julia Bogle, who attended D. L. Moody's final campaign in November, 1899.

NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

☆

A YEAR's preparation has gone into the Christ for Greater Detroit Campaign, which starting Jan. 11, is being held for three weeks. Hyman Appelman is the speaker, and Homer Britton song leader. Weekday radio programs and intensive advertising have publicized the meetings, and numerous prayer groups have sought to prepare the city for the special effort in which 100 pastors are co-operating.

O. W. Stucky was at South Side Presbyterian Church, Vincennes, Ind., for two weeks in December, reporting dozens of decisions for Christ, and 75 signatures on his Bible reading covenant cards. Fifteen young people volunteered for foreign missionary service.

John R. Rice's two week campaign in Lewistown, Pa., lengthened into three and brought great blessing to the town in November and December. There were many decisions for Christ, and a deep consciousness of sin in many hearts. Mifflin County Federation of Men's Bible Classes joined local ministers in sponsoring the meeting.

Harry McCormick Lintz announces formation of the Victory Crusade Evangelistic Association, under whose sponsorship he will continue holding campaigns throughout the United States. The distribution of tracts, booklets, and New Testaments characterizes his meetings.

Joseph W. Arnett recently finished a tour of the Northwest. Oct. 18-Nov. 2 he was in the United Brethren Church, Dayton, Wash.; Nov. 6-23, a union campaign in Albion, Wash.; and Nov. 23-Dec. 7 at the United Brethren Church of Juliaetta, Idaho. Daily Bible classes for adults were held, and each evening Arnett presented a "Toyland Talk" for children.

R. I. Humbert spent Nov. 18-23 at the Brethren Church, Spokane, Wash., and Nov. 26-30 at the Brethren Church of Cheyenne, Wyo. Dec. 2 he spoke to the students at Grace Bible Institute, Omaha. Humbert is the author of many small books.

Hyman Appelman's three weeks in the Lynchburg, Va., armory recently have been hailed as "the greatest visitation of God's grace since the days of Billy Sunday." Noonday meetings were held in First Methodist Church, and more than forty churches co-operated.

Frederick P. Billings, pastor of Galilean Baptist Church, Dallas, Tex., reports a recent Bible Conference on Evangelism in his church. Speakers were Dr. Charles Feinberg, Dr. Peter McFarlane, Dr. Michael Walsh, Dr. Ellwood Evans, and W. D. Stewart. William R. Newell com-

February, 1948

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OTHER FLORIDA BIBLE CONFERENCES: LAKELAND, January 31-February 15,
First Presbyterian Church. OCALA, February 1-15, Central Baptist Church

pleted the conference with three days of Bible teaching.

Lauren W. Gerber has recently left the pastorate of Rapatee Union Church, Rapatee, Ill., to enter evangelistic work. He will travel with Mrs. Gerber and his sister, Carolyn Gerber, who will hold children's meetings.

H. H. DeNeul moved to Hill City, S.D., in December to begin rural evangelistic work there under the Fellowship of Baptists for Home Missions.

Edward VanderJagt reports a real working of God during his meetings in the First Baptist Church, Alexandria, Ind., Nov. 25-Dec. 7. A dozen professed to receive the Saviour.

FUTURE ENGAGEMENTS

Marion Beene: Jan. 25-Feb. 8, Slate Valley Baptist Church, Oxford, Kan.; Feb. 15-29, Three Rivers Bible Church, Three Rivers, Mich.

John Carrara: Feb. 3-15, "Radio Revival" and Baptist Tabernacle, Jackson, Miss.; Feb. 24-Mar. 7, First Baptist Church, Petaluma, Calif.; Mar. 9-21, Grace Baptist Church, Richmond, Calif.; Mar. 23-Apr. 4, First Baptist Church, Ceres, Calif.

L. Sale-Harrison: Feb. 15-20, Gospel Center, Gulfport, Miss.; Feb. 22-27, Mobile Gospel Center, Mobile, Ala.; Mar. 1-2, Bob Jones University, Greenville, S.C.; Mar. 7-11, Mid-South Bible Center, Memphis, Tenn.; Mar. 14-25, union services, Oberlin, Kan.; Mar. 28-Apr. 9, Rantoul Gospel Center, Rantoul, Ill.

Norman B. Harrison: Feb. 1-6, First Baptist Church, Lebanon, Ore.; Feb. 8-13, Lake Samamish Winter Conference, % Immanuel, Tabernacle, Seattle, Wash.; Feb. 15-20, West Side Presbyterian Church, Seattle; Feb. 22-27, Central Bible Church, Portland, Ore.; Feb. 29-Mar. 5, West Side Presbyterian Church, Seattle; Mar. 7-12, Georgetown Presbyterian Church, Seattle; Mar. 14-19, Fourth Presbyterian Church, Spokane, Wash.; Mar. 21-28, Grace Gospel Tabernacle, Bozeman, Mont.

Lester C. Place: Feb. 8, Beverly Baptist Church, Chicago; Feb. 9-15, Calvary Gospel Church, Lansing, Ill.; Feb. 16-22, Kimball Ave. Evangelical Congregational Church, Chicago; Feb. 24-29, city-wide campaign, Connersville, Ind.; Mar. 2-7, Grace Bible Church, Logansport, Ind.; Mar. 9-14, Grace Memorial Church, Mt. Carmel, Ill.; Mar. 16-21, Baptist Church, Three Rivers, Mich.; Mar. 23-28, Bible Church, Dalton, Wis.

O. W. Stucky: Feb. 8-22, St. Petersburg, Fla. Edward VanderJagt: Jan. 27-Feb. 8, Emmanuel Baptist Church, Johnstown, Pa.; Feb. 17-29, First Baptist Church, Kingsbury, Ind.; Mar. 16-28, Bell Ave. Baptist Church, Altoona, Pa.

G. E. Vinaroff: Feb. 2-15, Evangelical United Brethren Church, Punxsutawney, Pa.; Feb. 16-29, Evangelical U. B. Church, Clearfield, Pa.; Mar. 2-14, Burner Park Evangelical U. B. Church, Pueblo, Colo.; Mar. 15-28, Evangelical U. B. Church, Jewell, Kan.

Moody Extension Staff

James R. Calhoun: Feb. 7, Youth for Christ, Indianapolis, Ind.; Feb. 10-22, Evangelical Congregational Church, Hubbard, Ohio; Feb. 29-Mar. 14, Trinity United Evangelical Church, Shamokia, Pa.; Mar. 16-28, First Evangelical United Brethren Church, Anderson, Ind.

Michael A. Guido: Feb. 1-15, First Baptist Church, Shamokin, Pa.; Feb. 16-29, Moody Bible Conference, High School Auditorium, Sebring, Fla.; Mar. 14-28, Central Evangelical United Brethren Church, Hutchinson, Kan.

Robert J. Kees: Feb. 10-22, Evangelical United Brethren Church, Clarence Center, N. Y.; Feb. 25-Mar. 7, Christian and Missionary Alliance Church, Royal Oak, Mich.; Mar. 30-Apr. 11, Star City Methodist Church, Star City, Ind.

William Leach: Feb. 2-8, Moody Bible Conference, First Presbyterian Church, Lakeland, Fla.; Feb. 9-15, Moody Bible Conference, Central Baptist Church, Ocala, Fla.

Raymond O. Nelson: Feb. 7, Illinois Valley Youth for Christ, Vanoria, Ill.; Feb. 10-22, Evangelical United Brethren Church, Bryan, Ohio; Feb. 25-Mar. 7, Strathmoor-Judson Baptist Church, Detroit, Mich.; Mar. 14-28, First Friends Church, Marion, Ind.; Mar. 30-Apr. 11, Bethany Covenant Church, Minneapolis, Minn.

D. P. Shogren and E. W. Guber: Mar. 7-21, First Baptist Church, Kelso, Wash.

A. H. Stewart: Feb. 1-8, Moody Bible Conference, Central Baptist Church, Ocala, Fla.; Feb. 9-15, Moody Bible Conference, First Presbyterian Church, Lakeland, Fla.; Mar. 1-14, Gospel Center, St. Petersburg, Fla.; Mar. 21-28, 31st Street Fundamental Baptist Church, Indianapolis, Ind.

Gerald L. Stover: Feb. 9-15, Martinsville Bible Church, Martinsville, Ill.

Moody Bible Conferences

Chicago, Ill.: Founder's Week Conference, Moody

Moody Monthly

Bible Institute, Feb. 2-8, under direction of Dr. William Culbertson, acting president, Nationally known speakers and singers.
 Sebring, Fla.: Jan. 18-Feb. 29, directed by Henry Kraakevik, with the following speakers: Dr. Vincent Bennett, A. H. Stewart, Dr. G. Allen Fleece, Gerald L. Stover, William R. Newell, Dr. H. Framer Smith. New Moody Institute of Science film "God of the Atom" will be shown. Mr. and Mrs. Michael Guido and Bill Leach, artist, will direct music and present special services.
 Lakeland, Fla.: Feb. 1-15. Speakers: Dr. Vincent Bennett, A. H. Stewart, Bill Leach, with "God of the Atom" film.
 Ocala, Fla.: Feb. 2-15. Speaker: A. H. Stewart, William R. Newell, with "God of the Atom" film.



How Are Your Bedside Manners?

[Continued from page 411]

quently have a chance to lead some Christian into a closer relationship with his Lord. To help one who is tormented by the "Why?" of suffering to a position where he can say with Augustine that it is an offense against God to inquire for any cause of things, higher than His will, and to further help that one to extract the sweet from the bitter, should more than repay any time and effort spent visiting the sufferer.

None of these problems can be dealt with glibly and in an offhand manner, for they are deep, soul-searching questions, requiring the fullest measure of consecrated wisdom possible. The Christian who undertakes to be of assistance to the sick must do so undergirded by prayer and in the power of the Holy Spirit, or else he will fail.

Together with the spiritual problems, illness usually brings a number of practical problems. There is work left undone, a family to be supported or cared for, and plans to be fulfilled.

Often it is through manifesting a Christlike spirit of helpfulness that the caller can best bring the gospel message. If there is obvious financial distress because of the illness of the head of the family, some church organization may be in a position to bring tactful assistance.

If it is a mother who is ill, a woman caller might easily find occasion to take some of the burden of household duties or child care from the weary shoulders of the invalid.

When it is a youngster who is confined to bed, an offer to entertain him for an hour or two in order to give the mother freedom for rest or relaxation might not be amiss.

A student or worker living away from home might easily need errands done that would add to his peace of mind or comfort.

Again, in all this, the caller must exercise great tact and judgment, coupled with a complete dependence upon the Holy Spirit, for what might be suitable and helpful in one case frequently will be exactly the opposite in another.

Sick persons are usually sensitive, and the greatest of tact and consideration needs to be observed in calling on them. The following do's and don'ts will be helpful in planning for that next sick call.

1. Observe hospital visiting hours faithfully, or if the patient is at home, check before hand to find out the most



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In a fine old brick church of a prosperous Illinois farming section, an A.S.S.U. Missionary recently organized a Union Sunday School. Thirty-six were present at the first meeting. Three weeks later the attendance had climbed to sixty. Now the building has been repaired, the people have purchased an electric lighting plant; and evening services are being conducted by a regular minister.

Another Missionary writes: "The Lord evidently had preceded me, for I found hungry hearts anxious to see the little church reopened. So a date for a Sunday service was set. A fine group representing several denominations responded. Two weeks later another service was held with even better attendance." Later, at the close of a week of special meetings, many sought the Lord at the altar of repentance; and, with a Union Sunday School organized, the little church, so long forsaken, stands a needed lighthouse to the entire Keya Paya Valley.

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord God, and observe to do all the words of this law." (Deut. 31:12.) Write for your copy of The Sunday School Missionary, direct to DEPARTMENT OF MISSIONS, Desk M248, 1816 Chestnut St., Philadelphia, Pa.



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 "If We Never Meet Again"
 6. "I Won't Have To Cross Jordan Alone"
 "I've Been Listening"
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 "The Old Rugged Cross"
 10. "The Wonderful To Me"
 "When They Ring The Golden Bells"
 11. "When God Dips His Love In My Heart"
 "I Can Tell You The Time"
 12. "I'm Satisfied With Jesus"
 "Did You Ever Go Solin"
 13. "O Little Town Of Bethlehem"
 "Hark The Herald Angels Sing"
 14. "Silent Night, Holy Night"
 "O Come All Ye Faithful"

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 16. "Give The World A Smile"
 "More About Jesus"
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suitable time to call. (Usually the afternoon is best.)

2. Make calls short and frequent, rather than long and seldom. This is especially pertinent when the patient is seriously ill or very weak. The presence of only one person foreign to the regular routine is very stimulating, and since sick persons tire easily, the visit should not be prolonged. When in doubt, ask the person in charge.

3. Go prepared to talk cheerfully about subjects which you know will be of interest to the patient.

4. Learn the special conditions of the illness, as well as the individual's likes and dislikes, before taking or sending gifts. Candy or fruit for one suffering from stomach ulcers would be an aggravation, and flowers for the patient with a roomful, superfluous.

5. Remember that most patients can read, at least a little, and that reading is a most pleasant means of passing the long hours. In giving or lending reading material, again consult the individual's tastes. Generally speaking, it should be of an entertaining nature and in a form easy to read and handle.

6. When picking games and toys for children, choose those that can be played with quietly in bed.

7. Send letters or cheerful cards when it is impossible to visit.

8. Try to time your calls so that they will not conflict with the times the patient's family can visit.

9. Above all, remember that your one aim is to give pleasure, diversion and help to the patient.

On the negative side, there are some things to avoid.

1. Don't go in large groups to visit the patient. One or two at a time is much more satisfactory and less tiring for the one who is ill.

2. Don't expect to be entertained—be prepared to entertain.

3. Don't go with a long face and sad stories of friends' ailments.

4. Don't feel that a gift is necessary, or, if taking one, that it must be expensive. Presents are nice, but your presence is nicer.

5. Don't flood a patient with attentions during the first part of an illness and then forget him during the long and sometimes weary days of convalescence.

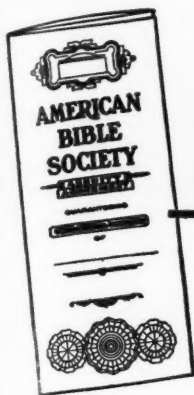
6. Don't forget the elderly people who are often chronic invalids or shut-ins.

7. Don't take small children into a sick room, for the sake of both the child and the patient.

8. Don't visit an invalid while suffering from a cold or any other infectious disease.

To bring comfort and cheer to those who are sick does not require great world-shaking talents. It is one of those little big things that the ordinary, everyday Christian can do and do well.

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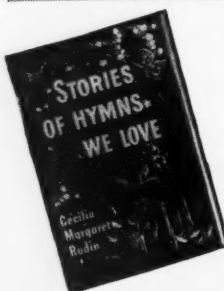
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Moody's Last Campaign

[Continued from page 416]

"My friends," he said, "Isn't it awfully sad, isn't it terrible, isn't it pitiful, that it isn't ourselves alone who must suffer when we sin, but those whom we love most suffer with us?"

The meeting closed and a sober audience left the hall.

During the campaign in Kansas City, Moody began to develop signs of physical weakness; in fact, the last two days he had to go by carriage to the hall, which was only two blocks away. But when he spoke he preached with his old-time fire.

C. C. Case, his choir director there, stated: "I think he enjoyed his work in Kansas City as well as any he ever did. . . . The crowds were greater than any I had ever experienced with him. The singing pleased him very much, for I had nearly a thousand voices in the choir."

Significant in the light of the approaching end is an excerpt from one of his last sermons:

"I have no sympathy with the idea that our best days are behind us." He smiled as he told his impression when he saw in the papers a year before that "old Moody is in town." "Why," he said, "I am only sixty-two; I am only a baby in comparison with the great eternity which is to come."

At the close of his last sermon, he appealed to the unsaved: "Suppose we should write out tonight this excuse? . . . 'To the King of heaven: While sitting in Convention Hall, Kansas City, Mo., November 16, 1899, I received a very pressing invitation from one of your servants to be present at the marriage supper of your only begotten Son. I pray Thee have me excused' . . . I doubt if there is one here who would sign it. Will you then pay no attention to God's invitation? I beg of you, do not make light of it. It is a loving God inviting you to a feast, and God is not to be mocked. Go play with forked lightning, go trifle with pestilence and disease, but trifle not with God."

On the train home to Northfield, under his physician's orders, an incident happened to the weakened evangelist which encouraged him greatly. From St. Louis to Detroit the train was delayed and he was in danger of missing connections at a later point. The new engineer at Detroit heard that Mr. Moody was on the train, returning home, sick. He sent word to him that he would do his best to make up time. "Tell him," he said, "that I was converted under him fifteen years ago, and I owe everything to him." The time was made up and Moody arrived in Northfield, the place he loved best, where he died December 22, 1899.

A psychologist would find it difficult to explain the influence of this man, who broke all the rules of psychology, as well as grammar, and yet preached to and moved powerfully the greatest audiences. There can be only one explanation for him: his influence was not psychological, but genuine. Moody was just a man—a very simple-hearted, human one at that—but he was wholly, uniquely God's man.

Moody Monthly

Can We Trust the Modern Versions?

[Continued from page 407]

has not been slavishly literal in his translation, the sense of the text has been followed with a high degree of accuracy.

An interesting example of the use of the modern idiom is found in his treatment of Matthew 1:18-21. In this account, which deals with the relationship between Mary and Joseph before the birth of Christ, Mary is represented as being "engaged" to Joseph, and Joseph represented as Mary's "fiancé." The word "married" is not used to describe their relationship until verse 25: "He married Mary."

All of the standard versions, including the recently published Revised Standard Version, employ the words "husband" and "wife" in describing the premarital relationship. This is because the Greek words translated in this way were used in ancient times to describe both the premarital and marital relationships. The engagement tie in those days was considered almost as binding as the marriage tie. To the ordinary reader the words "husband" and "wife" as applied to Joseph and Mary before actual marriage are confusing. The use of the strictly modern terms is therefore an improvement in translation.

Some improvement is registered in the treatment of tenses, cases, etc., although not to the same extent as in some of the other translations. No purely subjective opinions or liberal bias is evident in any of the doctrinal passages. We feel that the translator has done an honest and notable work in the production of this translation. Students of the New Testament will find it of real benefit and blessing.

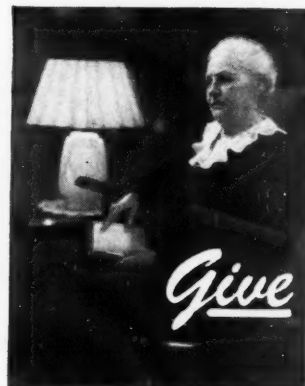
Way's Translation

This work is placed last because it embraces only a part of the New Testament, also because it goes beyond the scope of being a pure translation. The Letters of St. Paul was published at London in 1901 by Arthur S. Way, an extensive translator of the Greek and Latin classics. The second edition, produced in 1904, was a revision of the first and included the letter to the Hebrews. The work is now in its seventh edition.

This translation is an extremely idiomatic, interpretive, and expanded rendering of the Greek text. The connection of thoughts, as Way conceived of them, the sequence of subjects, and the continuity of arguments are all incorporated. It comes close to being a paraphrase of the text, instead of just a translation.

For example, I Thessalonians 5:20, translated in the King James Version, "Quench not the Spirit," reads: "In your church gatherings do not repress manifestations of the Spirit's gifts." Philip- pians 3:3 is rendered: "Put no trust in a sign scored on the flesh."

Because of what the translator calls "lack of continuity of thought," many "links" are supplied in order to give the connections between thoughts. One of these is found in I Corinthians 9:1, which



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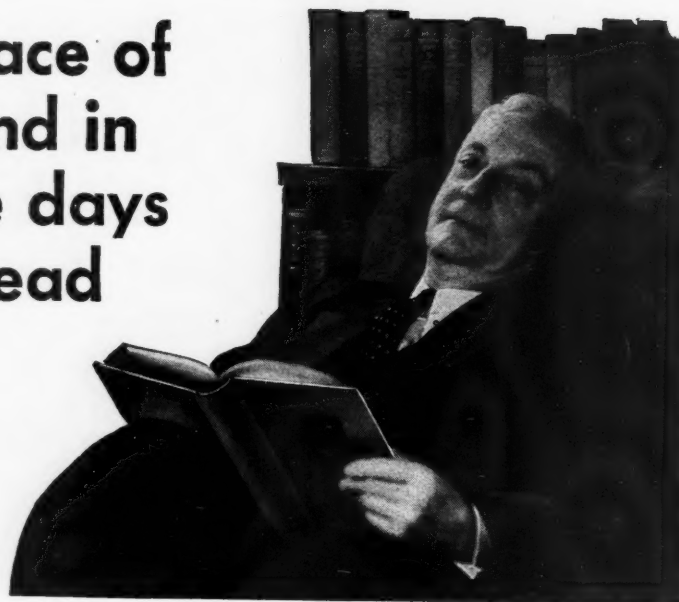
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reads: "I have to meet two protests—1, the protest of your intellect, which objects to curtailment of its 'rights'; 2, the protest of your appetite, which objects to curtailment of pleasures not sinful. My answer to the first is my own example. Am I not emancipated from the Mosaic Law?"

It can readily be seen that these so-called "links" can be helpful in giving the connection of ideas. They supply information not apparent in a casual reading of the text, and aid in understanding the trend of argument. The danger, of course, is that the reader take these interpolations as part of the inspired record.

In the translation of certain words there has been, in a number of cases, undue interpretation. For instance, Philippians 2:5 is made to read: "Let the same purpose inspire you as was in the Messiah Jesus." The word translated "correction" in II Timothy 3:16 (K.J.) becomes "for restoration of the lapsed."

Some passages read like a running commentary on the text, as Romans 3:25: "The essence of this atonement consisted in the shedding of His blood: the channel whereby we profit by it is faith in Him."

One cannot, however, overlook the many excellent idioms. "Helm straight my course" in I Thessalonians 3:11 very fittingly conveys the force of the Greek term, as also, "balancing the account with me" in Philippians 4:15, and "masquerade as an angel of light" in II Corinthians 11:14.

The first part of Hebrews 1:3 is beautifully rendered: "He is to God as the rays are which reveal to us all we know of the sun"; also Philippians 2:6: "He did not selfishly cling to His prerogative of equality with God." These are what we call expanded translations, but they more fully carry the true meaning of the original idioms.

There appears to be in this translation a greater attempt at literary elegance than in the others—elegance rather than simplicity. Because of this, some passages are somewhat complex and difficult to understand. Some also are weighed down with excessive expansion and interpretation.

Way's work provides interesting and instructive New Testament reading, but the reader must be constantly aware of the translator's method in dealing with the original.

WE DO NOT advise any student of the New Testament to limit himself to any one translation, regardless of its excellent qualities. Use a standard version as the main text and the others as aids to clarity of understanding and variety of expression.

Modern translations can be used in private and family reading to good advantage. To many young people and new Christians unfamiliar with the archaic style of the King James Version, modern translations will be of decided value. Then, of course, every minister should have several at his disposal as an aid to his Bible study and preparation of sermons.

How Antichrist Will Rule

[Continued from page 401]

scribed as bearing, unmistakably, the characteristics of fanaticism (v. 12, etc.). The representatives of antichristian ideas will rejoice that at last they can have their revenge on the Christians who, for so long a time, opposed and tormented them (9:10). Whereas the Church of Christ is thus in her final probation; it behooves her to be perfected through suffering, like her divine Lord and Master; she must descend into humiliation; give up even her life and blood; but after that dark passion week will come an exceedingly bright Easter morn. . . .

"It is evident and palpable that the philosophic principle of the autonomy of the human spirit, and the corresponding theological principle of Rationalism, that Idealism, and Materialism, Deism, Pantheism, and Atheism are all the products of the same spirit, the essence of which is apostasy from the fundamental principles of Christianity, alienation from the living and holy God, deification of the creaturely, is exactly what is meant in the Apocalypse by worshiping the beast.

"Indeed, even in a literal sense, in the present day, 'bestiality is the ideal of thinkers.' But even where this extreme point has not yet been reached, the false prophet is powerful enough. What is bringing thousands from Christianity, and preventing others from coming to a belief in a full and true Christianity, is nothing else but respect for these intellectual powers which rule in these days, for modern science and culture. But the worst thing is, that scarcely anyone sees the depth of the evil. For even in the Old Covenant the chief and most active aim of the false prophets was to make the people believe that their state was not so bad, and that the judgments of God were not near. The fundamental and often-repeated charge against them was: they heal the hurt of my people slightly, and say, it is peace, it is peace, when there is no peace; and hence Jeremiah especially, who lived to see judgment coming upon Jerusalem, had to oppose the false prophets (4:9; 6:13-15; 8:10; 14:13; 23:9-40; cf., likewise Ezek. 13). . . .

"The atmosphere in which we live is pregnant with poisonous elements. Blindness may happen to a whole generation. The prophets speak of a spirit of sleep and heaviness which is to be poured over the whole nation of Israel, even upon the prophets, and rulers, and seers, and that as a punishment inflicted by the Lord (Isa. 29:10). The Lord Jesus and the apostle Paul prophesy of strong delusions which God shall send to them that receive not the love of (to) the truth; and by which, if it were possible, even the elect will be deceived (Matt. 24:24; II Thess. 2:10-12). Hence, as the first beast is to be met by patience and faith (Rev. 13:10), the second beast must be opposed by true wisdom (Rev. 13:18)" (Daniel and Revelation, Eng. trans.).

Even the more modern writers on the book of Revelation admit that in this chapter we have, as Dr. Milton Kiddle in the volume on Revelation in the Moffatt

[Continued on page 457]

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Harold R. Cook, Editor

This Is Mongolia!

DAVID H. JOHNSON, General Director Scandinavian Alliance Mission

MONGOLIA! Mongolia! What a land! Can you picture in your mind a people living in a great expanse of open land hundreds of miles long without railroads, newspapers, schools, doctors, hospitals? Without bridges over its streams, without cities and farms? A place where nothing is planted by



man and only a minimum of wild grass grows because of the dry and arid conditions, a land without trees? A land where the people have practically no contact with the outside world, no mail deliveries or postal system, no telephones and no telegraph system? Just open country as far as the eye can see, day after day the same picture presenting itself, with flocks of sheep and herds of horses and cattle here and there seeking pasture under the care of Mongol shepherds?

Well, this is, with few exceptions, a picture of Mongolia! Here and there you will find a few families living in tents, forming a little village. When you part from them, you must travel oftentimes many miles before reaching the next settlement. This is Mongolia!

Can you visualize a land where the people own no real estate, but use the land under governmental permission for their flocks and herds? This is Mongolia!

Can you imagine a land with much religion and yet without Christ, a land where the only large communities are lamaseries, or monasteries for lama priests? This is Mongolia! Fifty to sixty per cent of the Mongol men are lamas, who have filled the people with religious

superstition and are largely responsible for the low moral conditions existing. Married women are almost common property. They have no rights. Husbands must share them with the priests. A husband never speaks of "my wife." It is always "our wife." You can easily understand why.

Can you picture a land of two million or more inhabitants where almost every one is illiterate? This is Mongolia! It is estimated that only one per cent of the population can read or write.

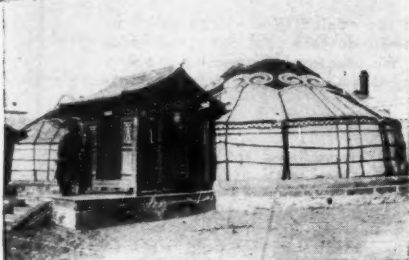
Can you picture a land where practically the entire race is infested with venereal disease? This is Mongolia! Because of this fact, very few live to a ripe old age. Families are generally small, many children dying as infants and others never living to see the light of day. The population is steadily decreasing. Sin and sickness are definitely reducing its ranks.

Can you visualize a people who are taught not to wound the ground by digging into it, lest they disturb the evil spirits? Can you picture in your minds a people who have no graves for their dead, but who place their uncovered dead bodies on the surface of the ground so that the beasts of the field and the birds of the air can quickly devour them and set their souls free to be reincarnated as some animal or insect? Can you picture a people who do not kill animals or insects lest they might harm a departed ancestor? This is Mongolia!

Can you visualize a people living in constant fear of the communists, who now control part of their land; a people who daily must face the hazard of robber bands, who are continually robbing them of their precious but small possessions? This is Mongolia!

Can you picture a land like this almost forgotten by mission societies? Today very few have their eyes turned toward Mongolia. It is a much-forgotten land. Some of the early missionaries paid with their lives during the Boxer uprising in 1900; others have worn themselves out trying to serve a so scattered people; and today the number of missionaries actually serving on the field may be counted on the fingers of two hands. There are hopes of some reinforcements coming soon, but the number is still far too small.

Can you visualize Christian people, with a born-again experience, with the light of heaven in their hearts, who have for-



Mr. Johnson (top photo). Native dwellings in Mongolia are built by stretching heavy felt padding over a wooden framework. A private shrine is attached to rich man's house (left). In bottom left photo two men play Mongolian version of chess, while photo at right shows a native prince in the act of worship.



gotten to pray for these people, and who are not giving of their means or offering themselves as missionaries for their salvation? Yes, that is the case with many Christians in America. There are multitudes of God's children who have never realized the existence of such a state of affairs. Many have no knowledge of such dire need. Few missionaries have returned to tell the story because so few have served in that land, and where there is no vision the people are perishing.

These lines are written to stir the hearts of God's people, to the end that the poor, benighted Mongols, living in heathen darkness, may get to hear of our loving Christ and His willingness to save them. The fields are white unto harvest, but the labors are few. Will you pray the Lord of harvest that He thrust out laborers into this most needy and much-neglected harvest field?

The field is hard. The winters are cold. Many hardships must be faced. Oftentimes the missionaries must live in isolated communities. God needs those who are willing to make every conceivable sacrifice and face a lonely and rugged life. Nurses and doctors, missionaries with some medical training or teaching ability can be especially used to much blessing. Consecrated and burdened men and women of God are needed. Who will go?

News Report

Burma. On January 4, 1948, Burma became an independent nation. She is the first nation to leave the British commonwealth since the United States' declaration of independence, in 1776. Most of the inhabitants of Burma are Buddhists and are opposed to Christianity. It remains to be seen what policy the government will adopt toward Christian missions and toward the minority tribes, such as the Karens, among whom the gospel has had its greatest successes.

China. On the occasion of the hundredth anniversary of the starting of Methodist missions in China, Generalissimo and Madame Chiang Kai-shek sent a message of congratulation to the mission celebration in Foochow. The president and his wife are both members of the Methodist Church, and paid high tribute to the "indomitable spirit" of the early missionaries.

India. The widespread rioting which followed the partitioning of India has caused unspeakable suffering among millions of people. It is estimated that there are ten million displaced persons on the borders between India and Pakistan—Hindus fleeing from Moslem areas, and Moslems seeking refuge from Hindus and Sikhs. Thousands die along the way or in the huge unsanitary camping places, from wounds and disease and hunger. Moslems going by ship to Pakistan are reported to kiss the ground when at last they are able to reach that shore. Missionaries have thrown themselves into the tremendous task of providing some measure of relief, and the National Christian Council has called for even more

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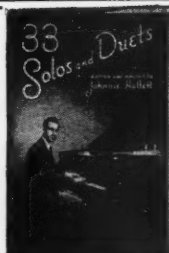
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"There is a great need for Gospel workers in other countries, as well. Our Russian Bible Institutes are going forward with great blessing in Toronto, Canada and Rosario, Argentina. Missionaries are supported in Alaska, South America, Canada and the United States. Pray and tell others about our work." Address communications to

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trained personnel to help meet the need. Spain. According to the Associated Press, Spanish Catholics have been protesting to the decidedly pro-Catholic government of Generalissimo Franco against what they call a "Protestant offensive" in Spain. Considering that according to their own figures not one Spaniard in a thousand is a Protestant, and that any Protestant work in the country can be carried on only in the face of crippling restrictions and frequent open persecution, we can only understand their fear by supposing that the powerful Roman Church is losing its hold on the Spanish masses and must bolster its position by an appeal to secular force. Only after some years of delay, and under strong international pressure, was any liberty of worship guaranteed to Protestants in Franco's Spain, and the grudging permission granted under the so-called "bill of rights" for private belief definitely prohibits any public manifestation of worship. The protesting Catholics are demanding a rigid application of this prohibition.

Actually the Protestant forces in Spain are very small, and nearly all the work is being carried on by converted Spanish nationals, with some financial help from Christians in other lands. It is reported that one Southern Baptist missionary has begun a correspondence course to help train young Spanish believers for the ministry, and has an enrollment of seventy-five young men.

Russian Bible Course. Deeply moved by many appeals for help from Russian workers all over the world who are without any opportunity to attend Bible schools, Moses Gitlin has started in Chicago the Russian Bible Correspondence School. Mr. Gitlin has had wide experience in ministering among the Russian people in Europe and both the Americas, and was for a time the head of a Russian Bible Institute in Canada.

CRISIS IN NORTH CHINA

The political situation here in north Anhwei has reached a critical stage. Government victories in Shantung have driven large numbers of Reds into Anhwei and Honan. In August a large group of Liu Peh Cheng's men passed through here, and have now taken up strong positions in the Ta Peh mountain range south of us. Two weeks ago a second group, larger than the first, descended on us from the north, and Fowyang fell for the second time at midnight on the eleventh.

For obvious reasons we cannot tell the full story, but the experiences of those dreadful days were decidedly unpleasant. By day the soldiers pillaged the homes and shops of the wealthy class, taking what they wanted for themselves, and giving the balance to the poor. By night the riffraff, taking advantage of the breakdown of law and order, rifled the smaller shops on the main street, smashing doors, windows, showcases and furniture, and carrying off everything they could lay hands on.

Three of our church members were among the victims of this vandalism. In Elder Liu's case, they went so far as to seize the bedding from under the sleeping

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forms of his five little children. Nor did the church compound escape. On Sunday afternoon an officer and four men confiscated four cartloads of valuables stored there for safety by our Christians. Pastor Wu's year's supply of wheat was barely saved by the timely intervention of Evangelist Li. Pastors Ho and Chen in Taiho were held captive for a whole day, and released only when they delivered up all their possessions. Forty thousand winter garments made from UNRRA cloth were removed from the R.C. compound in this city.

Prisoners were tortured nightly in the courtyard of one of our Christians. Four men were buried alive outside the north gate. On the church wall they painted in two-foot block letters, "Down with America." Their political bureau was set up on the church compound. Their propaganda team wanted to hold a mass meeting in the church; but after vigorous protests, compromised by holding it in the small street chapel.

Through the mercy of the Lord, we on this compound suffered nothing beyond two interrogations during five anxious days and six wakeful nights. With the whole countryside in a welter of confusion, our country work has of necessity been postponed; while the city work is limping along, as it were, on one leg.

We have come through two invasions unscathed, and for this we are deeply grateful. But each invasion is worse than the previous one. I hate to think what the third will be like. I know not many people will stay behind to see. All who can possibly do so are leaving the district altogether. The plight of those who remain is pitiful in the extreme.

To go or not to go? That is the burning question that has vexed our minds and burdened our prayers ever since the Reds were driven back nine days ago. The mission has left us free to make our own decision. We are at liberty to withdraw whenever the pressure of war becomes so strong that our movements are restricted and our usefulness impaired to such an extent that no good purpose can be served by further exposure to personal danger. Unnecessary sacrifice of life may be good publicity, but it doesn't accomplish much. But it isn't easy to determine when the pressure has reached that point.

No missionary who has worked in one place for ten years finds it easy, even in the face of imminent danger, to pull up his stakes and move on. Indeed, evacuation has always been the bugbear of missionary life in China. Having held on through eight years of the Sino-Japanese War, one finds it painfully disappointing to evacuate now. But there are the children to think of, as well as the advice of the church leaders, all of whom consider it unwise for us to remain much longer.

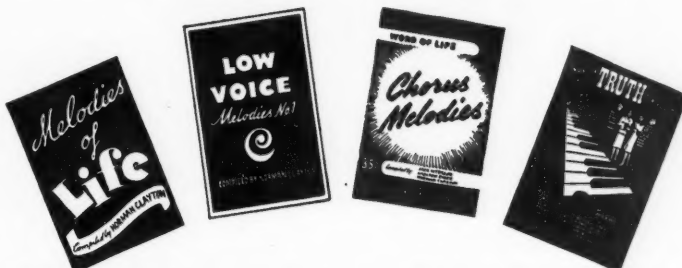
We have decided, therefore, after much consultation and prayer, that my wife should evacuate, and that I should remain. As soon then as the way opens up, I shall escort her to the coast, after which I shall return and carry on as long as I possibly can.

—J. Herbert Kane

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The Rev. Jacob Peltz

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Golden Nuggets for Bible Students

By KENNETH S. WUEST

OUR RESPONSIBILITY

Our subject is "The Saint's Joint Participation with God" (1 John 1:1-2:2). Our analytical unit is entitled "The responsibility of those who are joint participants with God" (2:1, 2). Before beginning our study, please reread the last five Golden Nuggets. This is the final one in the series.

Verse 1. The saint's responsibility is to keep sin out of the life. The words "little children" are the translation of *τεκνία* (*teknion*), the diminutive form of *τέκνον* (*teknon*), which is related to *τίκτω* (*tiktō*), "to give birth to." Thus, the noun refers to the birth relationship between parent and child. Here the aged apostle uses it as a loving term of address to his disciples. The word could refer also to those among his readers who were his spiritual children, his converts.

The words "these things" refer back to the contents of chapter 1. John knew very well that a child of God does not live a life of habitual sin. Sin in the Christian life is absolutely forbidden here. The words "if anyone commits an act of sin" recognize the possibility of sin entering the Christian experience. The verb is again aorist subjunctive, referring, not to habitual sin, but to the fact of sin.

Verse 2. In case sin enters, the believer has an Advocate. "Advocate" is the translation of *παράκλητος* (*paraklētos*), from *παρακαλέω* (*parakaleō*), which means "to call to one's side as a helper." The noun was used of one who pleads another's cause before a judge. Here it refers to our Lord's work of intercession of the sinning saint before the Father.

"With" is the translation of *πρός* (*pros*), which means "facing." Our Lord is facing the Father, in fellowship with Him. He can bring back into fellowship with the Father, the saint who by sinning broke his fellowship with God. When the saint sins, the Lord Jesus must face the Father with that fact. He does it with grief in His heart. Christians are those for whom He died, and in whom the power of sin has been broken through this outpoured blood. Christians are the charges of the Lord Jesus. Through His intercession, we are moved to confess and put away sin, and then fellowship is restored.

His work as Advocate is based upon the fact that He Himself is the propitiation for our sins. "Propitiation" is the translation of *ἱλασμός* (*hilasmos*), the biblical usage of which is not that of placating the anger of a vengeful God, but that of satisfying the righteous demands of His justice so that His government might be maintained, and that mercy might be shown on the basis of justice satisfied. The intensive use of the pronoun in the Greek text, "He Himself," points to the fact that while the Levitical priest offered a sacrifice apart from himself, our Lord Himself was the sacrifice.

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Miss Penina Wooten
of Raleigh, N. C., writes: "With our Doehla earnings, our missionary group helped purchase a pipe organ, bought some kitchen equipment and contributed towards reducing our church debt."

The Clarion Call of Christ

[Continued from page 402]

together become filthy: there is none that doeth good, no, not one" (Ps. 14:2, 3). Said Christ, "That which cometh out of man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:20-23).

The Law Is Impotent

Many men think the Ten Commandments were given in order that by trying to keep them they might get to heaven. Some fail in one way, others in another. But none of us keeps them all, and we do not seem to realize that the law is not ten different laws, but one. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

The law was given to show man his lost and ruined condition. "The law was our schoolmaster to bring us unto Christ" (Gal. 3:24). It shows what real sinners we are. As D. L. Moody once said, "The law is a looking glass let down from heaven to show man how far away from God he is."

Christ Is Needed

Thus the heart being wicked, and the law impotent, Jesus Christ is necessary. Man may try his own way, he may devise other ways that seem right in his own estimation, but they will be of no avail. It is written, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). I do not think any of us can mistake the meaning of this statement. There is only one possible way for us to be saved, and that is through the Lord Jesus Christ. Recall how He said to Thomas, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

History is full of religious leaders—Gautama Buddha, Zoroaster, Mohammed, Mary Baker Eddy, and others—offering dissatisfying philosophical ideas which lead eventually to despair. The all-sufficient Christ left His home in glory to live on earth under the law, yet without sin. Because He was sinless, He was able to make atonement for the sins of the world, the spiritual disease of the human race, my sin and yours. "The Lord hath laid on him the iniquity of us all" (Isa. 53:6).

Why put off your decision any longer? Why not answer Christ's clarion call to eternal life? You need Him because your heart is wicked and the law is impotent to save you. Will you respond as Mary did? "She arose quickly, and came unto him" (John 11:29). "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

Fervency in prayer by the power of the Holy Spirit is a good preservative against thoughts rushing in. Flies never settle on a boiling pot!—D. L. Moody.



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NATHAN J. STONE

SIN AND SICKNESS

Is sickness a punishment for sin? Are we sick because of unforgiven sin? Why did Jesus say to one of the sick He healed, "Thy sins are forgiven"? —Mrs. E. S. Van B., Ill.

In ancient times sickness or disease was often regarded as a direct visitation from God for some particular sin or course of sin. The disciples appeared so to think (John 9:2).

Sickness and disease are no doubt present as a consequence of sin, with its corruption, decay and death. It is quite true, as revealed both in the Old and New Testaments, that God has in times past visited particular sins with sickness, disease, and even pestilence. He may do so yet, for all we know, if it so pleases Him.

But sickness and disease are generally the natural consequence of neglect, infection, contagion, vice, accident, and even heredity in some cases, both in believers and unbelievers.

In saying to the man healed of the palsy, "Thy sins be forgiven thee" (Matt. 9:2), the Lord Jesus was teaching that many of the sicknesses He healed were striking symptoms of that dark, dread disease which has its roots in the soul of men and not in the body—the disease of sin—and that the need for cleansing and healing here was more necessary and beneficial than that of the body.

Perhaps the words of the Lord were a response to some secret yearning of the sufferer whose sickness had made him conscious of the burden of his sins. Such a consciousness and burden may even have been the cause of the palsy in his particular case, hence the need first for the assurance of forgiveness. But it is certainly not necessary to suppose that ailments or diseases from which we may suffer in these days are necessarily a visitation from God as the direct consequence of some particular sin. It is conceivable in some instances, but surely God would reveal it to those who trust and wait upon Him.

THE LORD'S DAY

What is the meaning of the term "the Lord's day" found in Revelation 1:10? To which day of the week does it refer? Do not Mark 2:28, and especially Isaiah 58:13, 14, which speaks of "my holy day," refer it to the seventh day? —J. A., East Towers, Mich.

There is difference of opinion as to

whether the words "the Lord's day" in Revelation 1:10 mean the first day of the week, or that time of future judgment known as "the day of the Lord." It has no reference whatsoever to the seventh day of the week, the Sabbath of those under the law. The consensus of opinion is that it refers to the Lord's Day celebrated from the beginning by the Church and Christendom as the first day of the week. The phrase used here is distinct from that elsewhere used of "the day of the Lord" as the time of future judgment.

So John was in the Spirit on the Lord's Day—the day characteristic of the Christian era of grace and not of the law; the day of the new creation and the true rest in Christ as signified by the day on which He rose from the dead, the event which brought the assurance of redemption and new life in Him, the first day of the week.

Mark 2:28 and Isaiah 58:13, 14 have no connection whatever with this passage. As a matter of fact, however, Mark 2:27, 28 plainly declares that Jesus is Lord of the Sabbath and not subject to it, and therefore its change from the seventh day (the sign of the national covenant to the Jews) to the first day of the week in Christian practice, as appropriate to that which it commemorates, is logical and justifiable.

As for Isaiah 58:13, 14, this is simply an expression of the sanctity of the one day particularly set apart to the Lord, which in Old Testament times was, of course, the seventh. The important thing is that a day be observed which honors Him in a special way and affords opportunity for rest and for fellowship and communion with Him for His glory and His people's good. This is peculiarly the Lord's Day, the day of Him who is Lord of the old Sabbath and in whose honor we observe the new, His day.

GOD AND TEMPTATION

Matthew 6:13 is perplexing. How can we pray to God, "Lead us not into temptation," when James (1:13) states that God does not tempt any one? —Mrs. T. E. W., Houston, Tex.

The word "temptation" in Matthew 6:13 is elsewhere translated "try," "examine," "prove" (as in John 6:6). Trial is, of course, the dominant thought in the word here. We are frequently tested by circumstances which bring out our tendencies and test our spiritual fibre and

faith. The Bible abounds in such instances of testing (Gen. 22:1; Exod. 15:25; 16:4; 20:20; Deut. 8:2, 3). Joseph's whole life in Egypt was a testing, perhaps even in his triumph as well as in his sufferings.

In this sense the world in which we live is constantly a moral arena. We are bound to be tried as free creatures constantly confronted with desires and choices. And James exhorts us to count it all joy when we fall into various trials (1:2) as affording opportunity for triumph and growth. Nevertheless, we are conscious of the frailty of the flesh in the face of difficulty and trial, and the humble of spirit may well pray not to be led into such.

Our faith might be sufficient to endure, and it is also true that God will not permit us to be tempted, or tested, beyond what we are able to bear (1 Cor. 10:13). Yet it is surely fitting that we as creatures, conscious of human weakness, pray to the Creator in this respect as we do for other needs which He has promised to meet.

It is not necessarily a weakness to pray thus. It was the Lord Jesus Himself who formulated the prayer, and we can hardly separate this particular petition of Matthew 6:13 from the severe testing through which He Himself had so recently passed (Matt. 4:1-12), a testing which in its intensity, we may be sure, was beyond the experience of ordinary man. We can thus better understand the inclusion of this petition not to be permitted to pass through the severe trials of life although we thus pray, as He did, with conscious submission to the will of God.

CLEAN AND UNCLEAN

What was the significance of the ordinance of clean and unclean animals as given to the Jews? Did the dispensation of grace terminate this ordinance? —Mrs. M. P., Wis.

Different interpretations have been set forth, but the following seem most suitable answers to this question.

1. The law of the clean and unclean in the matter of foods seems to have foundation in the very nature of mankind. There is something of a universal instinct among cultivated peoples which judges that such creatures as are forbidden in the laws of the clean and unclean are for the most part unfit for human consumption, and the thought of such creatures for food is for the most part revolting. In those who do not recognize such distinctions, it is considered a mark of moral degradation.

2. There are those who believe that hygiene and the sanitary are the basis of these laws; that it was particularly true with regard to the carrying of parasites which breed disease communicable to man, as for example in swine. That is just as true, perhaps, today, but it is known now and it is also known how to combat such danger. Then there is a very distinct relationship between sin and between that which is dead, as corrupt. It would seem appropriate that birds and beasts of prey, and that which feeds on dead matter should be forbidden.

3. It is true that these laws were to

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help Israel keep apart from the other nations, as a people separated to God. But this was not so much the end of the law as it was an expression of the fact that Israel was already a people separated to God. It was to be to them a discipline in moral distinctions and to keep prominent the idea of holiness in a people who worshiped a holy God. The unclean animal was a picture of sin.

As for the abrogation of these laws in the New Testament, it may be said first of all that for the most part the "unclean" creatures are still repulsive, and few would think of eating them. In the second place, these laws were given as a moral discipline to a nation comparatively few in number, living in a small country under certain climatic conditions. The Church is universal, living in many lands, under many varying conditions and circumstances. Then, thirdly, there is in the Church that liberty of spiritual maturity which Israel did not possess in its spiritually primitive state and in that outward discipline of law, which was necessary to lead it on to maturity. There is the inner spirit and motive in the Church, the liberty of "the law of the spirit of life in Christ Jesus" (Rom. 8:2), which, consistent with the law of holiness, shrinks naturally from that which preys on the corrupt and dead, yet is not under the outward compulsion of ceremonial law.

♦ ♦ ♦

THE HEALING OF THE NATIONS

What is meant by "and the leaves of the tree were for the healing of the nations" (Rev. 22:2)?—Mrs. J.L.H., *Winter Haven, Fla.*

The whole passage is a picture of the full and final rest and bliss which will prevail after the Millennium spoken of in 20:1-6, which ends in a great, final resurrection and Satan's final doom (20:7-10).

The tree of life with its leaves for healing is a figure of the uninterrupted health or well-being a redeemed mankind will enjoy, whose portion throughout its entire history has been constant unrest, warfare, savagery, sickness. This is all the manifestation of sin; but sin is, in a sense, disease which mankind has suffered, and which its great enemy Satan has used to stir up its passions, to keep it in the ignorance and darkness of unbelief (II Cor. 4:3, 4), and to take pleasure in unrighteousness (II Thess. 2:12). So the Lord Jesus linked sickness and sin in type. The sickness of the flesh is a type and manifestation of moral and spiritual disease.

As leaves contain medicinal properties, so the leaves of the tree represent the healing (therapy, in the Greek) which will be the consequence of the removal of the curse (22:3). This is that tree of life from which man was removed in the garden of Eden when sin entered to corrupt his nature and to become a curse to mankind.

♦ ♦ ♦

MANY CALLED, FEW CHOSEN

Please explain Matthew 7:13, 14; 20:16; 22:14.—L.T., *Aurora, Ill.*

The expression common to the last two

"While it is day"
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of these three passages and implied in the first is, "For many are called, but few are chosen." Matthew 22:1-14 is the parable of the marriage feast made by a king for his son. The plain sense of the parable is that the chosen are those who responded to the invitation. Those who responded are few in comparison with those who were invited.

The primary reference is no doubt to Israel. Certainly it was true of the Jewish nation at that time that many were called but few chosen. Christ came to His own and His own received Him not; but to as many as did receive Him, He gave the right to become the children of God, even to those that believe on His name (John 1:12, 13). These words were a lament wrung from the heart of the Saviour, and the sad contrast is presented all through the Gospels between the purpose of His coming to seek and save the lost, yet with only a comparatively "little flock" that followed and believed Him, even till the destruction of Jerusalem and the Temple.

And it is still true. They that are in the world are by contrast far more than those who are in Christ. And even in the professing Church this may well be true, where there are false prophets in sheep's clothing who beckon along the broad way that leadeth to destruction, and many there are who walk along that way (Matt. 7:13, 14).

It is true that the book of Revelation (7:9) mentions a great multitude which no man could number standing before the throne and clothed with white robes, and we may greatly rejoice that Christ will thus see of the travail of His soul and be satisfied (Isa. 53:11). But this is a relative number. Of the multitudes who pass through the great judgments mentioned in Revelation it is said, "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (9:21). "Men blasphemed God" (16:21) in the midst of these judgments. And even after the thousand years of Christ's reign, Satan is able to deceive those nations into rebellion against God, "the number of whom is as the sand of the sea" (20:8).

As for the term chosen, the parable seems to indicate how in the outward working of God's election some are chosen and others not. While all mentioned were bidden, most were simply not worthy (Matt. 22:8). The mystery of God's grace in His sovereign election we cannot fully fathom or express. Men are none the less free and responsible.

♦ ♦ ♦

POOR WRITING

What Scripture is referred to in an item appearing in a former issue of MOODY MONTHLY quoting Frances E. Willard: "He who sets his own copy keeps writing worse and worse." —Mrs. R. K., N.Y.

We do not know what Scripture the writer had in mind for this quotation, but a passage similar in thought and one on which it could conceivably be based is II Corinthians 10:12, which in part reads: "But they measuring themselves by themselves, and comparing themselves among themselves, are not wise," or without understanding.



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February 15 POWER THROUGH THE HOLY SPIRIT

John 14:25, 26; Acts 2:1-4; 4:31b;
Galatians 5:22-26

Memory Selection: *You shall receive power when the Holy Spirit has come upon you.—Acts 1:8, R.S.V.*

THE Holy Spirit is a divine person: He speaks and acts. He spoke through the writers of the Word of God; He convicts, restrains, and teaches.

A careful comparison of Acts 5:3 with verse 4 proves conclusively that the Holy Spirit is God. Attention should also be given to II Corinthians 3:18 (A.S.V.), where we have the expression "the Lord the Spirit."

Our lesson today concerns the Third Person of the Trinity, the Holy Spirit, and His ministry.

I. The Promise of the Holy Spirit (John 14:25, 26).

The importance of this subject is attested by the fact that our Lord referred to His work on four occasions in this one discourse beginning at chapter 14 and continuing through chapter 16 of John's Gospel (John 14:16, 17, 26; 15:26, 27; 16:7-14).

In John 14:25, 26, the teaching ministry of the Holy Spirit is particularly emphasized. The Lord reminded His disciples that the Holy Spirit would recall to them the things which He had said—thus guaranteeing the historical accuracy of the Gospels.

The designation of the Holy Spirit as the Comforter is important. Notice in the margin of the Revised Version the words *advocate, helper, paraclete*. The word translated "comforter" is rendered "advocate" in the Authorized Version of I John 2:1. The Holy Spirit, then, is "one called to the side of." In John 14:25, 26, He comes to the side of the disciples to bring to their remembrance what our Lord had spoken.

The ministry of the Holy Spirit also guarantees the doctrinal element of the New Testament (John 16:14). The prophetic content of the New Testament is similarly guarded (John 16:13); indeed, the last scripture indicates that the Spirit of God leads into all truth.

II. The Coming of the Holy Spirit (Acts 2:1-4; 4:31b).

This coming, prophesied by our Lord in John 16:14, is a historical fact in Acts 2. During the forty days following the resurrection of our Lord, He frequently appeared to the disciples. On the fortieth day He ascended into heaven (Acts 1:3).

Ten days later, the day of Pentecost,

the Holy Spirit was given to the waiting disciples, as they were gathered together. The beginning of this movement was marked by miraculous power, in that the disciples spoke with tongues as the Spirit gave them utterance.

That divine visitation made all the difference in the world so far as the Church members were concerned. It transformed them into brilliant, powerful, fearless servants of Christ, as Acts 4:31 indicates. Threats, physical violence, even death itself could not stop their witness. The connection between the statement that they were all filled with the Holy Spirit, and the subsequent word that they spoke the word of God with boldness is obvious.

The need today, so far as the Christian Church is concerned, is the boldness of the Spirit of God for the individual Christian. Such divine empowering is absolutely essential to a fruitful life for God. The basic requirements are yieldness to God and faith in His Word. When there has been a complete yielding of oneself—body, soul and spirit—to the Lord, when Romans 12:1, 2 is fulfilled in our lives, then we are in a position to know something of the fullness of God's Spirit.

But we must exercise faith in the promises of God. Colossians 2:6 makes very plain that as faith was necessary to begin the Christian life, so faith is absolutely essential to an effective continuance of Christian living.

III. The Fruit of the Holy Spirit (Gal. 5:22-26).

The fruit of the Holy Spirit is placed in contrast to the works of the flesh (vv. 19-21). Fifteen specific sins are mentioned, and then the expression "and such like" is added. It is often a surprise to some to read the complete list, for God places in the same category with the so-called gross sins of life some others which many regard as small. Strife, jealousies, wraths, divisions, envyings have their place along with the grosser sins. Nor should we forget the very strong warning of verse 21 that those who practice (A.R.V.) such things shall not inherit the kingdom of God.

In absolute distinction from the works of the flesh stands the fruit of the Spirit. This fruit is ninefold. The life that is characterized by the fullness of the Spirit will manifest love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self-control. Such a Christian needs no external compulsion; there is an internal compulsion, the Holy Spirit Himself living out through that child of God the life that is Christ.

Someone has suggested that the first virtue named is the all-inclusive one. The fruit of the Spirit is simply love; the remaining virtues describe that love in

operation. The passage so viewed gives us a wonderful picture of that balance which should characterize the life of the child of God.

All of us should certainly desire an even more abundant manifestation of this fruit of the Holy Spirit. There is much of sorrow in life; do we know the joy of the Lord? There is much to distract; do we know the peace of God? There is much in life to try us; do we know the long-suffering of our Lord? Beyond that long-suffering, do we know something of positive acts of kindness and charity? Is our goodness to others balanced by faithfulness to them? Are we meek toward others? Are we self-controlled?

Let us allow the Spirit of God to pierce our very hearts. We have been crucified with Christ (Gal. 2:20 A.R.V.); so it can be said of us that they who are of Christ Jesus have crucified the flesh with its passions and lusts. Let us therefore walk by the Spirit of God.

The new life which we have in Christ Jesus was made ours by the Holy Spirit's regenerating operation. Having begun in the Spirit, let us continue in the Spirit. To so walk will guard us from becoming vain-glorious, of provoking one another, of envying one another. When these three sins (note v. 26) are found in us, there is evidence that we are not walking in the Spirit. I do not say that we have not been made alive by the Spirit if these sins are manifested, but that we are not living in the Spirit.

There is so much that the Holy Spirit is longing to do in and through the Church of God; but we must remember that He works through individuals and they must be yielded to Him. They must walk in faith, for there is no other way to please God. If our life is powerless, if our testimony is impotent, if the fruit is missing, the fault is with us, not with God—and there is power through the Holy Spirit.

February 22 ALL ONE IN CHRIST

Acts 2:37-47; Ephesians 4:1-6

Memory Selection: *There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.—Ephesians 4:4-6, R.S.V.*

THERE is a glorious fellowship of believers in the Lord Jesus Christ, transcending national or denominational lines. Who of us who has traveled at all would say that he has not found evidence of this fellowship of believers—this communion of saints?

Though we meet an individual for the first time, if he truly loves the Lord, the

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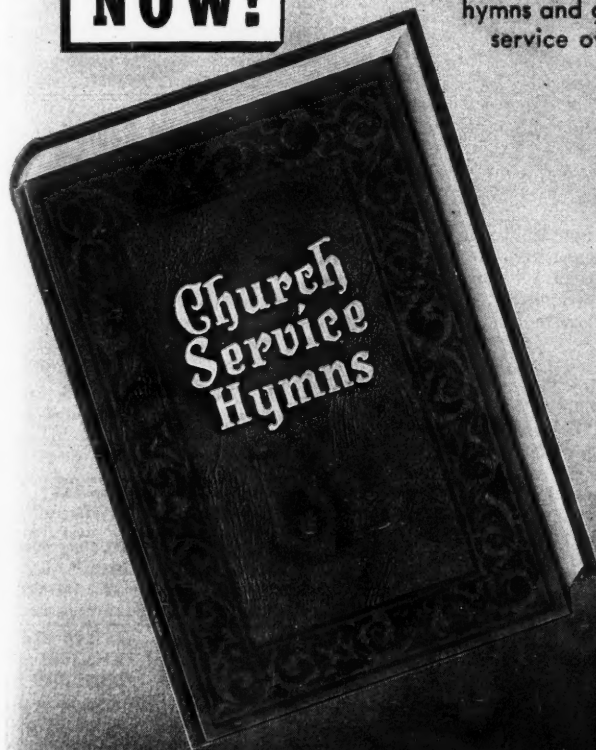
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I. The Program of the Church (Acts 2:37-47).

While this passage is primarily historical, it reveals something of the program of the Church. It is not a complete program, but the essentials are all involved here.

The fact that there was Spirit-filled preaching in the early Church and that this preaching was carried to those outside the Church itself is recorded for us.

In the second place, those responding to the invitation of God given through the Spirit-filled preacher made public confession of their decision, in that they were baptized and added to the Church.

In the third place, we have the record of those in the Church continuing steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and prayer.

No Christian church can be worthy of the name unless there is sincere, scriptural, and Spirit-filled preaching.

Peter was interrupted by a convicted congregation. Men cried out, "Brethren, what shall we do?" Here was real preaching.

The question neither disturbed nor baffled the preacher. Peter called for a definite relationship to the Lord Jesus Christ involving receiving the gift of the Holy Spirit (v. 38). The apostle, burdened by the Spirit of God for the salvation of his own people, was not content merely to give the reply which is recorded in verses 38 and 39. Verse 40 tells us that he said many other things to them, evidently concluding with the powerful plea that men should save themselves from their crooked generation.

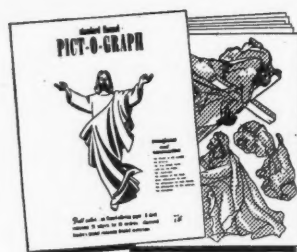
There is little wonder that there was response to such preaching. Those who supported the preacher had evidenced in their lives the fullness of the Spirit of God; the preacher himself had given forth the message in the power and demonstration of the Holy Spirit. The result was that souls came to know Christ. Such preaching and such living of the Word of God on the part of a congregation will not always result just as it did on the day of Pentecost. But we are sure that there would be much more tangible results for God if, as preachers and members of the church, we were really filled with the Holy Spirit.

Those who received the Word of God were baptized, thus publicly acknowledging their new-found Lord. But to begin is not enough. Notice the four particulars in which they continued.

They continued in the apostles' teaching, or doctrine.

They continued as well in the apostles' fellowship. How important it is, when God gives us the opportunity, that we take advantage of the fellowship of those who know the Lord. The exhortation of Hebrews 10:25 is not to be lightly regarded.

These early disciples also continued in the breaking of bread, which undoubtedly has reference to their observance of the



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Lord's Supper—a means of grace that will be a blessing to the heart of the child of God if he properly observes it in remembrance of the Lord Jesus' dying for him. It would be difficult for the child of God to get very far from the will of God while he is at the foot of the cross.

These believers continued in prayer as well. The shattering power with which the early Church faced an unbelieving world was due certainly to the fact that they knew how to pray.

In a passage of Scripture like the one we are considering we have the very basis of our fellowship in the Lord Jesus Christ. The Church was enlarged, and that enlargement was made permanent by continuance in the Word of God, in fellowship, in breaking bread, and in prayer. Whatever else the Church may feel called upon to do, here are the essentials, and no church can disregard these matters and endure with God's blessing.

II. The Peace of the Church (Eph. 4:1-6).

The call of God through Paul in the verses immediately following this selection is to walk worthily of the calling wherewith we were called. It is branded, in other passages of Scripture, as *heavenly, high, and holy*.

This is a humanly impossible task. It demands the power of the indwelling Spirit of God! We must be characterized by lowliness, meekness, longsuffering, forbearance, the unity of the Spirit, and the bond of peace.

When we must differ with others—even when we believe that some scriptural principle is at stake and we must take issue—we must speak the word in truth and love. It is easy to give place to wrath and to bring reproach upon our cause, simply because we are not allowing the Spirit of God to manifest the longsuffering, the gentleness, the moderation, the love of our Lord through us.

The virtues mentioned in Ephesians 4:2 reveal at once that any worldly show, any exhibition of pride, any self-seeking, any bitterness of spirit are not of the Lord.

It is not possible for us to make the unity of the Spirit. But we may mar or break that unity. God tells us in verse 3 to keep the unity already made.

More important than a union of churches is a unity of believers wrought by the Spirit of God Himself. Any outward union would be foolish if there is not first a unity of the Spirit. Let us keep this unity. Bitterness toward our brethren, unyieldedness to God, as well as willful disobedience in sins of commission, will mar and break that unity.

So often we tend to describe the points of variance, the elements of difference between us and our brethren. This passage stresses the seven-fold unity which underlies the unity of the Spirit: We have one Lord, one faith, one baptism, one God and Father, one body, one Spirit, and one hope of our calling.

There is one body, the Church of the living God, part in heaven, part on earth (Eph. 3:15). There is but one Holy Spirit. We have but one hope, embodied in the person of our blessed Lord. There is one

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Lord Jesus Christ, and one God and Father of all. Here the three persons of the Trinity are mentioned (Eph. 4:4-6).

There is one faith—only one—the faith of our Lord and Saviour Jesus Christ, once for all delivered to the saints.

There is one baptism; that is to say, there is the one work of the Holy Spirit, for we have been baptized by the Spirit into the body of Christ (I Cor. 12:13 A.S.V.).

What a privilege to be members of the family of God, and thus to be brethren in Christ! May it be said of us honestly, as it was said of the early Christians, "Behold how they love one another."

February 29

THE WORLD MISSION OF THE CHURCH

Romans 10:8-15; Ephesians 3:8-12

Memory Selection: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation.—Isaiah 52:7.

MAN-MADE religions have both their sphere of influence and time of ascendancy. Many of these by their very nature are limited both geographically and ethnically. Peoples of other climates and characteristics have little if any use for them.

Christianity is not a man-made religion. One of the proofs of its divine origin is the fact that it is a universal faith. Its benefits are not restricted because of a person's ethnical, geographic, political, social or academic status.

The invitation of God that whosoever will may come pierces through all man-made barriers and distinctions. The Church does have a world mission. And the local church which does not have a missionary program is far from the New Testament ideal.

I. The Universal Invitation to Salvation (Rom. 10:8-13).

In the earlier verses of this chapter a contrast is drawn between "the law unto righteousness" and "the righteousness which is of faith." The former says, "The man that doeth the righteousness which is of the law shall live thereby" (v. 5). The latter says, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (v. 9).

The simplicity of the gospel invitation is here fully brought to us. The righteousness which is of faith (v. 6) is not ours by self-effort; we neither have to ascend to heaven nor descend into the abyss. Our Lord came voluntarily to save men. By the power of the Father He rose from the dead; therefore all that is left for us to do is to receive Him by faith. Having believed in our hearts that God raised Him from the dead, we are exhorted to make confession with our mouths that He is Lord. Having done this, we have the divine guarantee of salvation.

This salvation is for all who will receive it, as the Old Testament scriptures agree. Isaiah 28:16 is quoted in Romans 10:11, and Joel 2:32 is quoted in Romans 10:13,

emphasizing the fact that God's promise of salvation is for all who will receive it. There is no distinction between Jew and Greek. The same Lord is Lord of all and is rich unto all that call upon Him. It is well to emphasize the expression, "all that call upon Him." Potentially man is savable, but he is saved only by meeting the requirements of faith in the Lord Jesus.

II. Ministering in the Plan of God (Rom. 10:14, 15).

Since the invitation to salvation is universal, the apostle Paul, by the Spirit of God, asks four questions which are calculated to make us recognize our responsibility. How can men call if they do not believe? How can men believe if they have not heard? How can they hear without a preacher? How can the preacher preach except he be sent? Thus does the apostle relentlessly pursue his logic to drive us to the recognition of our duty.

If it is true, and it is, that whosoever will may be saved, then we must see to it that men everywhere have preachers sent who will preach so that they may hear, believe, and call.

As though to encourage us in this ministry, the apostle would remind us of God's evaluation of the contribution which the missionary makes: "How beautiful are the feet of them that . . . bring glad tidings of good things!"

Whatever the opinion of men, God thus places His seal of approval upon His child who takes the Word of God to those who have not heard. May God be able to say of us that our feet are beautiful in that we, by prayer, by gifts, and by going, as it is His will, have taken the message of salvation to men everywhere.

III. Ministering to the Glory of God (Eph. 3:8-12).

We cannot reflect very long on the privilege which is ours of taking the Word of God to men everywhere without recognizing our responsibility. If God had willed it, He could have made known the gospel to the ends of the world in a moment of time, entirely apart from human aid. Angels could have done the task more thoroughly and more quickly than men. True, they could not have spoken from personal experience of the joys of redemption, but they do respond to the will of God instantly and perfectly.

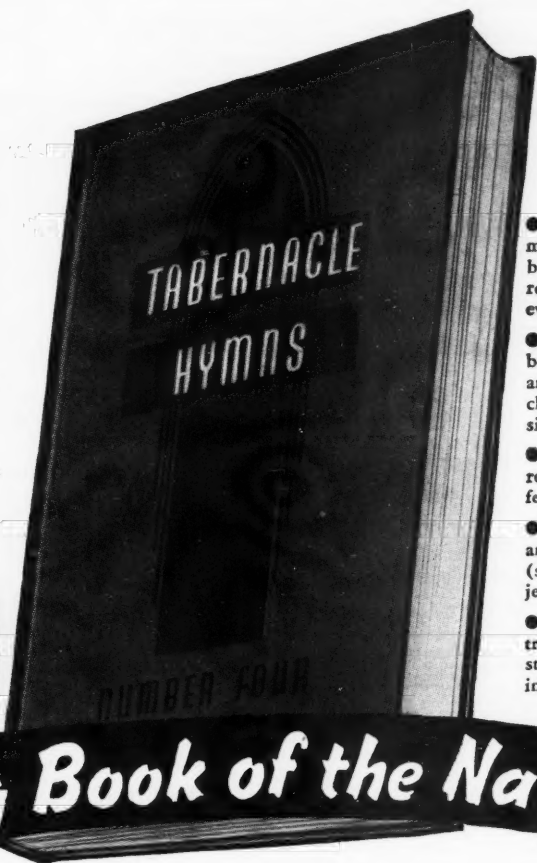
In the inscrutable wisdom of God, it has pleased Him to send the gospel through His Church. It was always a source of amazement to the apostle Paul that such a privilege would be given him, "the least of all saints." The mystery alluded to in verse 9 is more fully described in Ephesians 3:1-6. Believing Gentiles and believing Jews are made fellow heirs, fellow members of the body of Christ, fellow partakers of the promise in Christ Jesus.

But what is the purpose of God in calling men to make known the gospel? One of the answers is found in verse 10 of our lesson text. God is calling a people to Himself through His Church to show the principalities and powers in heavenly places His manifold wisdom. As the celestial hosts see the plan of God unfolded



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by which through His Son He redeems unto Himself a people for His name, they may well cry out, "O the depth of the riches both of the wisdom and knowledge of God."

Christ crucified may be unto the Gentiles foolishness, but to those who can discern spiritual truth, Christ crucified is the power of God and the wisdom of God (I Cor. 1:23, 24). Calvary is the "cunning work" of God. God's eternal plan purposed in Christ Jesus our Lord thus has its fulfillment and demonstration.

March 7

"YE ARE WITNESSES"

Acts 8:26-39

Memory Selection: Peace be with you. As the Father has sent me, even so I send you.—John 20:21.

It is customary to think of the believer's witness as that of life and lip. A lip testimony for our Lord without the backing of a life of consecration is worthless. A life testimony for our Lord without a lip witness is incomplete.

There are many ways in which we may witness with our lives. When the graces of the Holy Spirit are manifested we are giving potent witness to our Lord. Not only ethical standards of the gospel should find expression in our lives, but thoughtfulness, gentleness, moderation which manifests itself in the kind look and deed.

But the child of God is not to be content with a life testimony only. He should be ready to speak a word for the Saviour. Nor should we think of this duty as solely the prerogative of the ministry. It is abundantly clear in Acts 8 that all Christians should so testify.

Verse 1 states that Christians, except the apostles, were scattered abroad through all the regions of Judea and Samaria. In verse 4 we read that they went everywhere preaching the word. It is clear that all the Christians, not simply the apostles, ministered in this regard.

Philip is specifically singled out. We note in Acts 8:5-7 that he was mightily used of God. Thus our Lord overcame the opposition of persecution, and the Church, instead of becoming less powerful, waxed stronger in the Holy Ghost.

I. An Unexpected Message (Acts 8:26).

The average person reading this scripture may well wonder why God called Philip from such a series of meetings as described in Acts 8:5-8 to minister to one individual in the desert. But God is seeking men, and when men respond to His seeking, He will always meet them with the additional light that they need. Here is a case at point.

Philip obeyed the divine command without remonstrance. Evidently he went down to Gaza and on into the desert in joyous obedience to the command of God, for verse 27 states simply, "And he arose and went." However mysterious, however unusual the command, it was Philip's part to obey. He knew it, and he did it.

II. An Unknown Message (Acts 8:27-34).

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The man travelling to Ethiopia was the treasurer of that country. Perhaps we see something more of the purpose of God in calling Philip from Samaria to minister to this individual, who would undoubtedly be a key individual for the entrance of the Word of God into another country. At any rate he was traveling to Ethiopia after visiting Jerusalem. He was evidently a proselyte or an inquirer. He had gone to Jerusalem to worship the true God and was returning reading the prophet Isaiah.

How wonderful are the purposes and providences of God!

Reading from the fifty-third chapter of the book of Isaiah, he was certainly in a place to be led into the knowledge of the truth. The Holy Spirit gave Philip a further command that he should go near and join himself to the chariot.

Notice again Philip's obedience: it is stated that he ran to the eunuch. The eunuch was reading aloud, so Philip asked him the question, "Understandest thou what thou readest?" When the eunuch asked Philip of whom the prophet spoke, Philip was able to say, "Jesus" (v. 35). Thus, while the eunuch had the message of God in the book of Isaiah, he did not apprehend it. To him it was an unknown message. Undoubtedly there are many others like the eunuch, for while the Word of God is available in many quarters today, it is still a very much misunderstood and unknown volume.

III. A Unique Message (Acts 8:35-39).

Here is abundant New Testament evidence that the fifty-third chapter of Isaiah is speaking of the Lord Jesus Christ. Attempts to identify the servant of the Lord in Isaiah 53 with a nation or with some other prophet fail. Our blessed Lord is the only one who really meets all the qualifications.

Notice the contrast between verses 32 and 35: Of the Lord Jesus, it is said that he opened not his mouth, and of Philip it is said, "Philip opened his mouth." Though the Lord Jesus had every right in the world to open His mouth and protest the miscarriage of justice involved in His condemnation, He did not do so. We know why He did not do so. He died, the Just for the unjust, to bring us to God.

The only reason Philip was able to open his mouth and speak to the eunuch was that Jesus had not opened His mouth. The eunuch had evidently been prepared by the Spirit, for there is no record of the conversation beyond the fact that Philip preached unto him Jesus. Evidently he accepted all that Philip had to say in the interpretation of this grand Old Testament passage. His first recorded utterance after Philip had begun to speak concerned the matter of baptism. The reality of the work of God in his heart is attested by the fact that he asked that this public ceremony be performed. Undoubtedly there were those who accompanied with the eunuch—his servants, the retinue of his court—but whether or not others were present, Philip was there, and the eunuch witnessed his confession of the Lord Jesus by being baptized.

Something of the true result of salvation is seen in the fact that the eunuch went on his way rejoicing (v. 39). There

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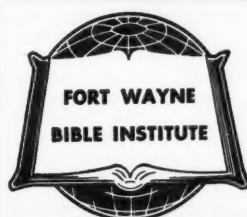
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are three lessons which I should like to emphasize: First, it is God's purpose that His children do personal work. Second, the Holy Spirit faithfully deals with individual souls to bring men to a sense of need. Third, in God's time and providence He will bring us to those whom we may be able to help if we are in the way to be so led.

March 14

THE DIGNITY OF THE CHRISTIAN CHARACTER

Ephesians 5:6-21

Memory Selection: *I press on toward the goal for the prize of the upward call of God in Christ Jesus.*—Philippians 3:14.

CORRECT doctrine always issues in right living, for doctrine and life are so related. In this epistle, after having reminded us of our position in Christ Jesus, the apostle exhorts us to walk worthy of our vocation (Eph. 4:1), to walk in love (5:2), to walk in light (5:8), and to walk circumspectly (5:15).

I. Walking in the Light (Eph. 5:6-14).

The words of verse 6, together with those which immediately precede them, are most solemn. The fornicator, the unclean person, and the covetous man have no inheritance in the kingdom of God. The man who habitually practices sin by that very fact attests that he does not know God (Gal. 5:21, A.S.V.).

We are not to be deceived with vain and empty words to the effect that it does not matter how we live after our profession of Christ as Saviour. Such sins as enumerated above will bring the wrath of God upon us as the sons of disobedience. The child of God is not to be a partaker in these sins. The time past may have sufficed for us to have so walked, for we were once darkness but now are we light in the Lord. Consequently, we are to walk as children of the light, and the result of the light always is goodness, righteousness, and truth.

As we walk in the light we will prove what is well pleasing unto the Lord. We will have no fellowship with the unfruitful works of darkness, but rather reprove them by the life which we live.

However, in addition there may well be the spoken word of reproof; in fact, there are times when such a spoken word is absolutely necessary. The Lord Jesus spoke of His followers as the light of the world. Let us remember that light not only manifests right, but also illuminates evil. Thus we become a savor of life unto life and death unto death. The call of God is that we, as His children, shall awake from sleep, arise from death, and allow Christ to shine upon us and then through us to others.

II. Walking Circumspectly (Eph. 5:15, 16).

The Revised Version translates this passage, "Look therefore carefully how ye walk." There is nothing in Scripture which would praise or even condone carelessness and indolence. As the people of God, we are to give careful consideration to our manner of living.

We are wise, having been given the

Moody Monthly

wisdom of the Lord; we must therefore make good use of the opportunity afforded us. We are to be circumspect, careful, considerate. Rash and ill-considered actions are to have no place in our lives. Our walk should be deliberate, based upon the leading of the Holy Spirit of God, not upon the worldly wise decisions of the flesh.

Our duty is to redeem the time. The marginal rendering of the expression, "redeeming the time," is most interesting; says the original language, "buying up the opportunity." God does give us opportunities to be used of Him to the blessing of others. We are to be alert to such privileges—to redeem the opportunity. The very fact that the days are evil should impress upon us the urgency of living for God and carefulness in our walk.

III. Walking in the Spirit (Eph. 5: 17-21).

Having then been granted wisdom from God, we should most certainly not act foolishly but should understand what the will of the Lord is (v. 17). How wonderful it is that we may know His will. That the eternal God has His purpose for each one who believes on the Lord Jesus is a truth clearly taught in the Word of God.

Consider Proverbs 3:5-6 and Ephesians 2:10. It is interesting to note how frequently drunkenness is placed in contrast with the work of the Holy Spirit. Ephesians 5:18 emphasizes that we are not to be drunk with wine but filled with the Spirit of God.

But there are some points of similarity between these conditions. As the drunkard is controlled by his inebriation so that he walks, talks, and acts differently, so the child of God who is filled with the Holy Spirit will walk, talk, and act differently.

Three particular results of the filling of the Spirit of God appear in verses 19-21. One who is filled with the Spirit of God will speak and sing for joy. A songless Christian is a contradiction. One who lives in obedience to the will of God will have a song, at least in his heart.

The second result of the Spirit-filled life is giving thanks always for all things to the God who works all things together for good. The third result is sobriety—subjecting ourselves one to another in the fear of Christ.

Other results come when the Holy Spirit has full possession of our hearts and lives; but to have joy, praise and sobriety guaranteed as the gift of God is enough to make us want to know experientially the fullness of the Holy Spirit.

The fullness of the Holy Spirit is ours as we yield ourselves to God and as we walk in faith. Reading the New Testament Scriptures should create a longing for the Holy Spirit to make the life of Christ real in us. In the proportion that Christ is Lord, in the degree that we walk trustingly, we shall know the power of God to deliver from the power of sin.

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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

★

AN ALL-SUFFICIENT GOD (1 Pet. 5:10)

O God of all grace,
My springs are in Thee;
Through Jesus they flow
Unceasing to me.

O God of all peace,
The blood speaks to Thee;
And peace, like a river,
Is flowing to me.

O God of all hope,
By faith I foresee
My heavenly home
With Jesus and Thee.

O God of all love,
To glorify Thee,
Enable me 'till
Thy glory I see.

—L. Dean

★ ★ ★

MOODY SAID:

If a man is not willing to go to heaven by the way of Calvary, he cannot go at all. Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves, and take up our cross and follow Him. Do not think you will have no battles if you follow the Nazarene; many battles are before you. But men do not object to a battle if they are confident that they will have the victory, and, thank God, every one of us may have the victory if he will.—D. L. Moody

What makes the Dead Sea dead? Because it is all the time receiving, but never giving out anything. Why is it that many Christians are cold? Because they are all the time receiving, never giving out.—D. L. Moody

They forgot their own God (Rom. 1:28). Man's heart must be occupied with something. There is an old adage that says, "If the bushel is not filled with wheat, the devil will fill it with chaff." But there is not room in the heart for two thrones. If Satan is enthroned, there is no room for Christ. It is a solemn thing to think that Christ does not remain as an uninvited guest. He must be invited. He will stand at the door knocking, but will not force an entrance. And so here, when they began to worship heathen gods, they naturally forgot God.—D. L. Moody

CONTENTION

Two learned physicians and a plain, honest countryman, happening to meet at an inn, sat down to dinner together. A dispute presently arose between the two doctors on the nature of an ailment, which proceeded to such a height, and was carried on with such fury, that it spoiled their meal, and they parted extremely indisposed. The countryman, in the meantime, who understood not the cause, though he heard the quarrel, fell heartily to his meat, gave thanks to God, digested it well, returned in the strength of it to his honest labor, and at evening received his wages.

"Is there not sometimes," adds Bishop Horne, "as much difference between the polemical and the practical Christian?"—Whitecross, in *Biblical Encyclopedia*

★ ★ ★

A BURNING APPEAL

"Not called!" did you say? "Not heard the call," I think you should say. He has been calling loudly ever since He spoke your sins forgiven—if you are forgiven at all—entreating and beseeching you to be His ambassador.

Put your ear down to the Bible and hear Him bid you go and pull poor sinners out of the fire of sin. Put your ear down to the burdened, agonized heart of humanity, and listen to its pitiful wail for help. Go, stand by the gates of hell and hear the damned entreat you to go to their fathers' house and bid their brothers and sisters and servants and masters not to come there. And then look the Christ in the face, whose mercy you have professed to have received, and whose words you have promised to obey, and tell Him whether you will join heart and soul and body and circumstances in this march to publish His mercy to the world.

—William Booth, founder of and for many years active head of the Salvation Army.

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I John 2:17—Moody's life verse.

II Timothy 2:15—Motto verse of his Bible Institute.

PSALM 91

The seven-point outline of D. L. Moody's last sermon from Round Top, East Northfield, Mass.

I. I will deliver.

II. I will answer.

III. I will be with him in trouble.

IV. I will honor him.

V. With long life will I satisfy him.

VI. I will set him on high.

VII. I will show him my salvation.

CHRISTIAN SERVICE

should be performed:

Heartily (Col. 3:23).

Diligently (Ezra 7:23).

Faithfully (II Chron. 34:12).

Speedily (Ezra 7:21).

—S.M.

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Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.

—*Help and Food for the Household of Faith*

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A FAITHFUL FATHER

Galatians 3:9

Abraham is a good example for fathers

1. He lived a pure and godly life (James 2:23; Gen. 12:1-3).
2. He was patient with members of his family (Gen. 16:6).
3. He was a good provider (Gen. 13:1, 2).
4. He was a man of prayer (Gen. 13:4; 18:23-33).
5. He was peaceful (Gen. 13:8, 9).
6. He took a personal interest in his children (Gen. 22:6, 8).
7. He persuaded his children and members of his household to follow the Lord (Gen. 18:19).

—Joseph Croft Dent

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"AND THEY SHALL SEE HIS FACE"

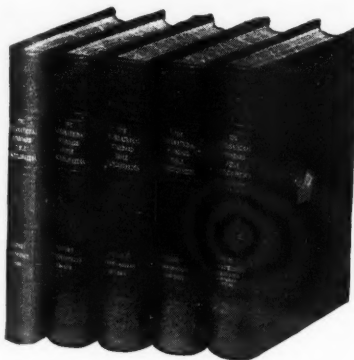
We long to see Thy face, O God,
To dwell within Thy courts above—
To leave earth's troubled scenes below,
And rest forever in Thy love!
Yet in Thy time prepared of old
We shall the wondrous vision see
Of God in man, with unveiled face,
In Jesus Christ, we shall see Thee.
Our joy, to dwell with saints in light,
Forever in His likeness shine—
We then shall see Him as He is,
One with Himself in life divine.
Thy love, so infinite to man,
In ages past was never told—
Thy Son alone could make it known,
His cross its wondrous depths unfold.
We tread the path of faith in hope,
Until life's pilgrim days are done—
Then we shall see Thy face, O God,
Thyself behold, in Thy dear Son!
—W. E. Earl, in *The Believer's Magazine*

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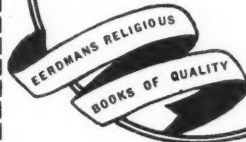
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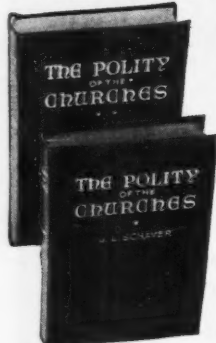
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His feet are rooted in the teeming sod.
There's on his heart the burden of the world,
And in his mind the consciousness of God.

—S. Morris Eames, in *The Christian-Evangelist*

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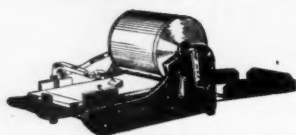
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"I am crucified with Christ; nevertheless
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me" (Gal. 2:20).

I am not now what once I was,
Nor am I what I ought to be;
But what I am, I am by grace,
And when I see Him face to face
I shall be like Him perfectly.

I once was dead and thought I lived;
But now I live, yet dead I am.
I live in Him with whom I died,
I to the world am crucified—
My life, my song is Calvary's Lamb.

—Anon

JESUS THE GOOD SHEPHERD

John 10:7-18

- I. The Good Shepherd and the Flock.
 1. His sheep are *saved*. "By me . . . he shall be saved."
 2. His sheep are *secure*. "Shall never perish."
 3. His sheep are *led*. "He goeth before them."
 4. His sheep are *fed*. "Shall find pasture."
 5. His sheep are *known*. "I know my sheep" (among Jew and Gentile).
 6. His sheep are *knowing*. "Am known of mine."
 7. His sheep are *free*. "Shall go in and out." "I am the door."
 8. His sheep are *"one."* "One fold and one shepherd."
- II. The True Shepherd and the False.
 1. The sheep have dangerous foes. "Thief, wolf."
 2. Are easily scattered under a hireling shepherd. "Wolf catcheth them and scattereth the sheep."
 3. The hireling does not care for the sheep. He cares only for the wool.
 4. Does not even risk his life for them, much less give it. In danger, looks out for himself.
 5. His voice is strange to the sheep. "Know not the voice of strangers."
 6. The true Shepherd is the owner of the sheep—by creation, by redemption.
 7. The true Shepherd will be the final and Chief Shepherd. "One fold, and one shepherd."
- III. The Sure Shepherd and the Father.
 1. The Shepherd's sacrifice was ordered of the Father. He did not die a martyr's death.
 2. The Shepherd's sacrifice was pleasing to the Father. "Therefore doth my Father love me because—"
 3. The Shepherd's flock was given him by the Father. "My Father, which gave them me."
 4. The Shepherd was in all things in harmony with the Father. "I and my Father are one."

Because of this fourfold fact His sheep can "*never perish*."

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Crossing the Jordan

[Continued from page 415]

the price of leadership. We may well ask today, "Who follows in their train?"

In verse 9 of our chapter, Joshua resumes his instructions to the people as a whole. His first command to them was, "Prepare your victuals" (1:11). The second command may be summed up in the words, "Hallow, or sanctify, yourselves" (3:5). His third command sounds more like an invitation. "Come hither, and hear the words of the Lord your God" (v. 9).

Here we are left in no doubt as to the spiritual significance of the ark. It was by the ark that they were to know, first of all, that the living God was among them. And secondly, that He would without fail drive out from before them the seven nations then in possession of the land. They were assured of the divine presence in their midst, and of the divine power working on their behalf.

What more could they ask? "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan" (v. 11). They had never heard the ark spoken of in that way before. Previous to this it was referred to as the ark of the covenant. But now it is to be known as the ark of the covenant of the Lord of all the earth. The God of Israel is no mere "tribal deity." Even Rahab had acknowledged that "He is God in heaven above, and in the earth beneath" (2:11). And the ark was the symbol by which He vouchsafed His personal presence and leadership.

The Certainty of Faith

Immediately after this the Israelites were instructed to select twelve men, one out of each tribe, of whom we shall hear more in the next chapter. The priests who bore the ark were all from the tribe of Levi, but here we see a group of men who were to be representative of the whole nation.

We are not told, as yet, why they were chosen. It does not appear that they themselves inquired about that, all of which manifests fullest confidence in the Lord and His servant.

But Joshua did not leave the people in doubt as to what was going to happen. "It shall come to pass," said he, "as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap" (v. 13).

There was no guesswork about this. He did not say, "Now if we do thus and so, so and so ought to happen." He predicted exactly what would take place.

Of course, the rationalist has his "explanation" of this. According to him, there was probably an earthquake somewhere upstream that temporarily dammed up the river. Well, suppose there was. One does not deny that the Lord may have used such means to accomplish this miracle. But the revelation of it to Joshua, and the perfect tim-

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ing of it, compel us to believe that it was supernatural.

The east wind has blown over the Red Sea many times since the exodus, but we have not heard of any repetition of that miracle. The same One who caused and timed the earthquakes that took place when our Lord arose from the dead, and when Paul and Silas were in prison at Philippi, may have used similar means to cut off the waters of the Jordan. But when the question is raised in Psalm 114 as to what all the Jordan that it was "turned back," it is perfectly clear that it was "the presence of the God of Jacob" that caused the earth to tremble (cf. Ps. 114:7). It was He who was present at the Jordan. The living God was there. And the ark of the covenant was the symbol of His presence.

Jordan was at its worst when all of this took place. It was overflowing all of its banks. But it was harvest time. Close by were the fields of ripened grain ready for the reaper. Almost forty years had rolled by since the spies first brought back samples of the fruits of this land flowing with milk and honey. Now the people could see for themselves what their fathers missed because of their unbelief at Kadesh. Let us beware lest we too be "fools, and slow of heart to believe all" that the Lord has spoken concerning our inheritance.

The spiritual significance of the concurrence of the overflowing of the Jordan with the time of harvest becomes clear when we see that it is an illustration of what our Lord went through at Calvary in order that He might see of the travail of His soul and be satisfied. It is in Psalm 69 that we hear Him saying, prophetically, "The waters are come in unto my soul" . . . I am come into deep waters, where the floods overflow me" (vv. 1, 2). And again, "Let not the water-flood overflow me, neither let the deep swallow me up" (v. 15).

This was fulfilled when He became obedient unto death, "even the death of the cross" (Phil 2:8). That cry of utter abandonment, "My God, my God, why hast thou forsaken me?" is the measure of its unspeakable horrors. But for the sake of the harvest, the joy that was set before Him, He endured the cross and despised the shame, "and is set down at the right hand of the throne of God" (Heb. 12:2).

Joshua 3 tells us that "the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan" (v. 16). This reference to Adam is most interesting and instructive. It was through Adam that death entered this world. "By one man sin entered into the world, and death by sin" (Rom. 5:12). But it was through death that our blessed Lord annulled him who had the might of death, that is, the devil; that He might "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15).

When He suffered for sin and all of its dread consequences, He went right back to the root of it all, back to the sin of Adam himself. Thus God showed forth "His righteousness for the remission of

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sins that are past [that is, sins that had taken place before], through the forbearance of God; to declare . . . at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:25, 26).

When God forgave the sins of Old Testament believers He did so in view of the cross. The blood of bulls and goats could never take away sins (Heb. 10:4). The sacrifices offered in Old Testament times were like our paper money. They were "legal tender" for the time being, but they all pointed on to one Perfect Sacrifice. When He came He fulfilled all of those types, gave form to all of the figures, and substance to all of the shadows of the law (cf. Heb. 9:24; 10:1).

The closing verses of our chapter show that the Jordan was not only turned back, it was also cut off. "Those [waters] that came down toward the sea of the plain, even the salt sea, failed, and were cut off . . . and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan" (3:16, 17). Not one soul was left behind.

All of the Lord's people share in this wonderful victory over death and all of its terrors.

"And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan" till the very last one had crossed. They were faithful and fearless till their work was done. We may well learn a lesson from them in this. Their first duty was to "take up the ark" (v. 6). Next, they were to "pass over before the people." And then they were to "stand still in Jordan" (v. 8). When we take into consideration the number of people who had to cross, we may get some idea of the patience and courage that this last required.

To stand in a place of impending danger, where to all natural appearances the flood might descend upon them at any moment, could not have been very easy. But they were equal to it. And no doubt it was the ark and what it stood for that enabled them to stand there without flinching. On the other hand, we must not belittle their courage. They were undoubtedly courageous men. For this we give them ungrudging credit.

Those priests standing there in Jordan remind us of the words of the poet who said, "They also serve who only stand and wait." They were serving the Lord's people most effectively even though they were not moving about. They were "steadfast, unmovable" and yet "abounding in the work of the Lord." There they stand as an example to us who may likewise serve until the Lord's people have entered into their inheritance.

May the Lord enable us to count it a real privilege to hold up Christ, as they held up the ark, in order that others may have free access to the blessings which are theirs in Christ. It is a service well worth coveting, and we trust that some who read these lines may be encouraged by this to seek grace from God to do likewise.

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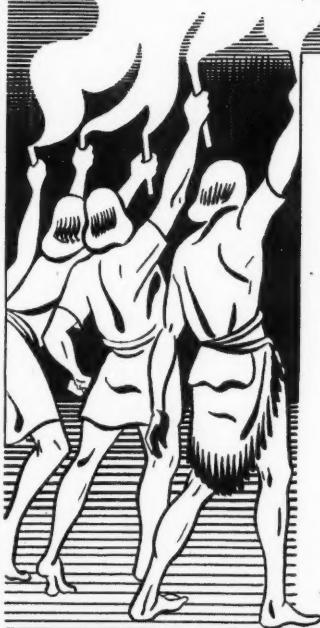
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An *Introduction to Christian Apologetics*, written by twenty-eight-year-old Professor Edward John Carnell, of Gordon College, has just won the \$5,000 Eerdmans Evangelical Book Award and will be ready for sale March 15.

The book is a vigorous defense of Christian theism. "The case for theism stands or falls, in Carnell's view, with the conviction that God has spoken, and that He has not stuttered in His speech."

Dr. Carl F. H. Henry, in his introduction, remarks, "Few things are as promising for the future of conservative Christianity as the vigorous apologetic mood among the younger evangelicals." Carnell, though young, seems well qualified to speak. He is a graduate of Westminster Theological Seminary, where he won the Greene prize in apologetics. In 1946 he received his master of sacred theology degree from Harvard Divinity School, and expects to receive his doctor of theology in February. He is a professor of philosophy and religion at Gordon College and Divinity School, Boston.

The Apostolic Fathers, translated by Francis X. Glimm, Joseph Marique, and Gerald Walsh.

This is the first in a proposed seventy-two volume series of writings of *The Fathers of the Church*, newly translated and published under Roman Catholic auspices. Ludwig Schopp is editorial director.

Although translated and edited by Romanists (and the reader will find their footprints, especially in the introductions and footnotes), the writings themselves belong neither to the Roman Church nor to Protestant bodies. The series will include 300 patristic writings from the first seven centuries, most of them antedating the rise of the papal hierarchy that led to the Reformation. These are the common property of all Christians, and Protestants who have searched for translations of them may welcome this proposed series. It is planned to issue one volume a month.

Most Christians suffer from ignorance of the writings of the period immediately following the apostles. There is a mine of information for them in such manuscripts as the *Didache* (Teaching of the Apostles), the letters of Clement of Rome, Ignatius of Antioch, Polycarp, and others.

Perhaps the choicest portion in this vol-

ume is the "Letter to Diognetus," presumably a letter written to a pagan in the second or third century. The writer describes this new group called Christians: "They live, each in his native land—but as though they were not really at home there. They share in all duties like citizens and suffer all hardships like strangers. Every foreign land is for them a fatherland and every fatherland a foreign country. . . . They dwell on earth, but they are citizens of heaven. They obey the laws that men make, but their lives are better than the laws. . . . In a word, what the soul is to the body, Christians are to the world. The soul is distributed in every member of the body, and Christians are scattered in every city in the world. The soul dwells in the body, and yet it is not of the body."

388 pages. 5 1/4 x 8 1/2 inches. Cima Publishing Co., New York (1947). \$4.00 a volume. W.W.H.

Hope Haven, by Dirk Gringhuis.

A fascinating adventure story which tells of the rugged life and experiences of a pioneer Dutch family that left their Netherlands home and the familiar surroundings of the old world, for a new one of freedom and opportunity. How they made their way across the sea to America, and to the raw forests of western Michigan where they built their homes and their church is vividly told. Eight beautiful colored illustrations by the author make it an unusual book for older boys and girls.

132 pages. 5 1/4 x 8 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). \$2.00. E.A.C.

Koko—King of the Arctic Trail, by Basil Miller.

The teen-agers will enjoy this well-written novel about a dog. Daring young Kris Cory, an Arctic blizzard, a desperate SOS, a blazing plane, starving wolves, an Eskimo girl who prayed, and a faithful missionary-doctor, all contribute to the adventure that made Koko, the brave wolf dog. The precious plasma and other drugs with which to fight disease and death reach the far-away Eskimo village within a week.

87 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids (1947). \$1.00. B.C.B.

The Triplets Have an Adventure, by Bertha B. Moore.

This is an interesting mystery story for children. The Baer family leave California for home. The triplets, known as the three Baers, take turns riding in the bus. The children listen while two rough-looking men sitting behind them discuss mysterious plans, which the children believe are plans to kidnap a little child. The story shows how by the ingenuity of the children this plan is foiled. These children find life interesting because of their efforts to help others.

89 pages. 5 1/4 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). 75 cents. H.A.D.

Darkness of the Sun, by Richard Terrill Baker.

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The book treats mostly of Japan, but also extends to the occupied countries of Korea, China and the Philippines. There is also a chapter on that controversial figure, Kagawa.

The author pays high tribute to the "holiness" churches who suffered the imprisonment of their leaders and the dissolution of their organization rather than compromise their faith. He comments: "Their case proves that real political resistance is finally religious resistance, that revelations of truth for men's society come to men who are first and foremost sure of their relationship to God."

254 pages. 5 1/4 x 8 1/2 inches. Abingdon-Cokesbury Press, New York (1947). \$2.50. H.R.C.

Prophet in the Wilderness, by Hermann Hagedorn.

An ably written biography of Albert Schweitzer, one of the great men of our times. Two other Schweitzer books have also appeared this year (*Albert Schweitzer, the Man and His Mind*, by George Seaver; Harper; \$3.75; and *Albert Schweitzer, an Anthology*, edited by Charles R. Joy, Beacon Press and Harper; \$3.75), but this is perhaps the best written, most easily read.

Schweitzer is a medical missionary in French Equatorial Africa, having labored there since 1913. Before that, his mental and artistic genius made him one of Europe's foremost organists, the greatest living interpreter of Bach, a doctor of philosophy who has written an important interpretation of Kant, and a doctor of theology whose *The Quest of the Historical Jesus* caused a sensation thirty years ago.

At thirty Schweitzer, in obedience to an early decision, renounced all claim to intellectual achievement and dedicated himself to humanitarian service. After six tedious years in medical school he built a small hospital at Lambarene, which he still directs.

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Being buried in Africa for thirty years has in no wise dimmed Schweitzer's star. He will be heard of a great deal in coming days. For that reason, and for the simple inspiration of his self-sacrifice, his story is worth knowing. Hagedorn tells it with rare sympathy and understanding.

221 pages. 5½ x 8¼ inches. Macmillan Company, New York (1947). \$3.00. W.W.H.

The Christian Faith in the Modern World, by J. Gresham Machen.

In 1935, Dr. Machen delivered a series of radio addresses over station WIP. With some slight changes these addresses were published under the title *The Christian Faith in the Modern World*. This work, for some time out of print, has now been republished.

The book is an excellent work of apologetics, and is as timely now as when it first appeared. It presents the Christian view of the Bible and the great biblical doctrine of God, leaving for a later consideration other great elements of the Christian faith. There are eighteen chapters, dealing with such important questions as "How May God Be Known?" "Has God Spoken?" "Is the Bible the Word of God?" "Does the Bible Teach the Deity of Christ?" "Did Christ Arise from the Dead?"

Besides being an eminent scholar and a courageous defender of the faith, Dr. Machen possessed the notable gift of expressing profound truths in simple and interesting language. The present volume, since it was originally aimed at a radio audience, particularly demonstrates this ability. It would be excellent for use with young people who have come under skeptical influences or, for any unbeliever who is willing to examine the evidence for Christianity. At the same time it is of equal interest to the Christian, and should strengthen the faith of any believer.

The chapter concerning "The Sermon on the Mount and the Deity of Christ" is of especial interest. Some have claimed that the Sermon on the Mount contains "a program for Christian living independent of orthodox theology." Dr. Machen shows that even this passage "teaches and presupposes the same stupendous view of Jesus Christ which underlies all the rest of the Gospels." The entire volume is highly commended.

258 pages. 5 x 7½ inches. Wm. B. Eerdmans Pub. Co., Grand Rapids (1947). \$2.50. G.C.L.*

Winky Meets the Gypsies, by Ken Anderson.

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56 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids (1947). 75 cents. G.C.L.*

The Theory of Preaching, by Austin Phelps, abridged and revised by Daris Daniel Whitesell, Ph.D.

To Dr. Whitesell we owe a debt of gratitude for again making available the cream of three great books by Dr. Phelps, *The Theory of Preaching*, *English Style in Public Discourse*, and *Men and Books*. The last book named is outlined in an appendix, but the other two books are merely abridged from their original lengthy form.

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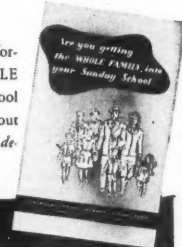
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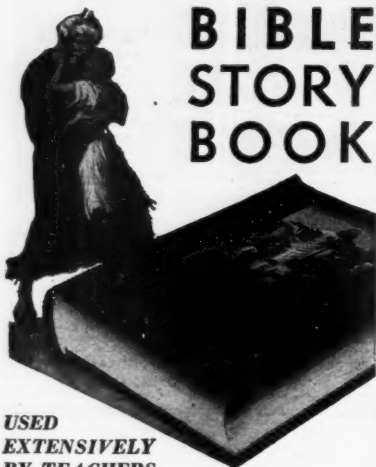
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that every sermon should have a clean-cut, definitely announced proposition, followed by logical main divisions firmly rooted in the proposition.

Teachers of homiletics in many seminaries and Bible institutes should welcome the appearance of this volume, for it will be valuable both as a text and as parallel reading with some other text. Dr. Whitesell, reviser, is professor of homiletics, evangelism and pastoral theology in Northern Baptist Theological Seminary, Chicago.

167 pages. 5 1/2 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). \$2.50. W.F.

One Hundred Bible Stories.

This book, written especially for the junior age, will inspire reverence for God's Word. The unusually beautiful illustrations in full color will be joyously appealing to boys and girls. A pronouncing glossary of proper names, each story told in Bible language, explanatory notes, are some of the main features of the book. It is bound in high grade blue cloth.

211 pages. 6 x 9 inches. Concordia Publishing House, St. Louis. \$1.65. B.C.B.

Youth for Christ, by Mel Larson.

As a means of acquainting people across the country with Youth for Christ, and as a thrilling historical record of the rise of this great movement, this book fills a real need. Everywhere the question arises: What do you think of Youth for Christ? Here is the answer told in such a compelling way as to make one read it at a single sitting. Here are the names of personalities, places, and the glorious victories of the movement.

135 pages. 5 1/2 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids (1947). \$1.50. W.F.

Movies and Morals, by Herbert J. Miles.

This book is an indictment of the motion picture industry. It is based on the carefully tabulated findings of a survey of a hundred Hollywood films selected at random. This book is not a long-haired tirade that would do more harm than good. The author knows his subject. Hyman J. Appelmann, noted evangelist, says in the introduction, "If it could be placed in the hands of every preacher, of every educator, of every governmental official, of every family, in America, it would create a revolution."

121 pages. 5 1/2 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids (1947). \$1.50. W.F.

Old-Time Religion, by Joe Henry Hankins.

These twelve heart-warming sermons by a great preacher of the Southland should warm the hearts of Christian readers, and lead many unsaved readers to a definite knowledge of Christ as Saviour and Lord. Sermon subjects include: "Who Cares If a Sinner Goes to Hell?" "I Believe God," "The Price of a Soul," "Born Again—Know It," "When God Evens the Score."

158 pages. 5 1/2 x 8 1/2 inches. Sword of the Lord Publishers, Wheaton, Ill. (1947). \$1.50. W.F.

The Prince of Life, by Marcus L. Loane.

Meditations on the burial and resurrection of Christ as recorded in John 19 and 20. Interwoven with a good deal of apologetic material that strengthens one's faith in these historic events. Three special views of the author are expounded in appendices: (1) The theory that Christ's death was immediately caused by a broken heart. (The author neglects the fact that Christ dismissed His spirit voluntarily. See John 10:18 and 19:30) (2) General Gordon's location of the garden tomb where Christ was interred. (3) The nature of Christ's risen body.

The author is vice-principal of Moore Theological College, England. He writes with deep reverence and sparkling clarity. 142 pages. 5 x 7 1/2 inches. Marshall, Morgan and Scott (Zondervan Publishing House, Grand Rapids) (1947). \$1.50. W.W.H.

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Moody Monthly

How Antichrist Will Rule

[Continued from page 425]

New Testament Commentary says, "the final earthly enemy of mankind." Professor Lenski, in his monumental work on Revelation (the author by no means a premillennialist), says that the first beast is a monster to be identified with "the whole antichristian power in the whole world," and the second beast is one who will use pulpits, cathedrals, etc., and who will "speak like a dragon and in deceit through all mediums, newspapers, magazines, books, schools, colleges, universities, parliaments, politicians, scientists, philosophers, mechanics, laborers, etc."

From the study of this chapter Christian believers are here again taught three great truths. First, it reveals the comforting truth that God knows all—not only knows the past and the present, but everything to come in the future. No cataclysm, no world convulsion, no depth of darkness, no manifestation of human bestiality ever takes God by surprise. He not only foresees the future and foreknows it, but He has foretold it.

Second, we should be strengthened in our faith as we become more persuaded than ever that this book in which such a chapter appears is indeed a divinely inspired volume. No page in all of Greek and Roman literature, no cuneiform tablets, no hieroglyphic inscriptions in Egypt, no ancient letters of the Semitic world have any such chapter as we find here. You cannot find pages like this in Plutarch, or Seneca, or Vergil, or Cicero; certainly not in Aristotle, nor even in Plato, remarkable as the writings of Plato are. The fact that this book and this particular chapter, written by a former fisherman of Galilee in the first century, is unique in its foreseeing such times as these in which we live, is unique in drawing a picture of the last days which seem to be unfolding before our very eyes, can only be explained as we recognize here a wisdom communicated by the Holy Spirit of God alone.

Finally, we should be daily comforted with the glorious truth set forth in this same book of Revelation, that however great and powerful will be this final monster of iniquity, however world-wide his authority, however many millions of subjects will submit to him, however supreme he may be in military and in other realms of power, he will be defeated.

All who are under him "shall war against the Lamb," but the very next phrase tells us, "And the Lamb shall overcome him, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful" (Rev. 17:14).

"I saw the beast," said John, "and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshiped his image: they two were cast alive into the lake of fire that burneth with brimstone" (Rev. 19:19, 20). Victory is on the side of our Lord.

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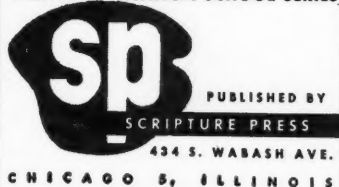


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Alumni News

PUBLISHED BY AND IN THE INTEREST OF THE
ALUMNI ASSOCIATION OF MOODY BIBLE INSTITUTE

Robert A. Cook, Editor • Lawrence E. Pearson, President, Alumni Association

Graduate 62 in December Class

THURSDAY, December 18, was "the big day" for sixty-two seniors. The graduates received their diplomas from Thomas S. Smith, venerable Institute trustee, after their names were read by Ruby Ann Jackson, registrar.

Graduation itself was the climax of an eventful day. Highlights of the morning exercises were two addresses by members of the class. Elaine Hiller, speaking on the subject, "Followers of Jesus," developed her message along three lines: Who are the followers of Jesus? How may one follow Jesus? What is the result of following Jesus?

"This world is in chaos and turmoil," said Miss Hiller, "and Christ alone is the answer. We desire to bring Christ to the barren heart. Without Him we cannot do it—with Him we can do all things. We will keep our eyes firmly fixed on Him who goeth before."

Howard Johnson, speaking on the class motto, "He Goeth Before," related that God goes before in the call to service, in preparation for service, and in the service itself. "Christ goes before to lead us and keep us. We, the members of this graduating class, put our hands in His, to follow Him obediently as He goeth before."

Musical numbers at the morning service included a cello solo, "My Father Watches Over Me," by Gene Couture, president of the class, and a vocal trio,

Altene Kirkpatrick, Evelyn Joslin, and Violet Peterson, singing "God Leads Us Along." The class song, "He Goeth Before," was written by Margaret Jenks, poet, and Louise Hull, musician.

The class officers participating in the exercises were Eugene Couture, president; Rose Thomas, vice-president; Mrs. L. Vern Trueblood, recording secretary; Lola B. McKeeman, corresponding secretary; and W. B. Logan Bankester, treasurer.

Dr. H. A. Ironside, pastor of Moody Memorial Church, Chicago, delivered the evening address on the timely subject, "Signs of an Approaching Day." Dr. Ironside challenged the seniors to earnestly labor for the Lord now, for the time of the Lord's return is at hand.

Twenty-one members of the class plan to devote their lives to foreign missionary service, in Africa, Alaska, China, Europe, India, Japan, South America, and Tibet.

Names of those receiving diplomas follow: *General Course*: Ruth Biery, Arloine Deak, LaVerne Decker, Vernus Erb, June Goodman, Helen Hall, Dorothy Harpel, Eleanor Hixson, Margaret Jenks, Altene Kirkpatrick, MaryLou Meeker, Arlene Miller, Violet Peterson, Olive Phillips, Lucybelle Sanford, Betty Shattuck, Evelyn Triebe, Fay Trueblood, Winifred Vercoe, Logan Bankester, Richard Dunbar, Andrew Edinger, Henry Euler, Floyd Goodman, Howard Johnson, Sidney Petersen, Franklin Prindle, Elihu Roberts.

Christian Education Course: Verta

Bloomer, Helen Gorges, Dorothy Kyrk, Lola McKeeman, Wilma Morgan, B. Marie Palmer.

Music Course: Mary Heusinkveld, Helen Louise Hull, Julia Odenheimer, Milton Miles.

Christian Education - Music Course: Evelyn Cordes, Elsie Hart, Evelyn Joslin, Ann Meriam, Ernestine Nichols.

Jewish Missions Course: Esther Coulter, Ila Nieman, Beatrice Smith.

Missionary Course: Jennie Allen, Ruth Caldwell, Marion Chambers, Nellie Katherine Cooper, Patricia Fletcher, Elaine Hiller, Leona Lent, Ruth Neibich, Wau-nitta Raney, Florence Shirk, Doris Squires, Rose Thomas, Dorothy Wade, Winona Westover, Eugene Couture.

Pastors Course: Claude Robert Wilson.

Founder's Week Conference

"God hath called us unto holiness" and "Revive us again" are the Scripture passages chosen to keynote the annual Founder's Week Conference, February 2-8. "A special burden of prayer for revival has been felt by the entire Moody family since last November," states Extension Director Henry Kraakevik, "and we are expecting great things from God."

Beginning at 9:00 A.M. Monday, in Torrey-Gray Auditorium, prayer will be emphasized in an all-morning session led by Acting President William Culbertson. Throughout the rest of the week, Institute faculty members and directors will lead in daily prayer meetings.

Highlights of the conference, in addition to the noted speakers who are scheduled, include a memorial service Monday afternoon for the late Dr. Will H. Houghton; Alumni Day, Tuesday, with a luncheon at noon, followed by a business meeting; a missionary symposium Thursday afternoon under the direction of Harold R. Cook; and Sunday rallies at 2:30 and 7:30 P.M., featuring Jack Wyrzten and Carlton Booth. A new 15-minute film, "Against the Tide," will be shown daily except Thursday at 1:15 P.M.

Among the speakers for morning meetings are Dr. H. A. Ironside, pastor of Moody Memorial Church and new faculty member at the Institute; Dr. Carl Armerding, Dallas Theological Seminary; Dr. T. Roland Phillips, pastor of Arlington Presbyterian Church, Baltimore; Dr. Howard W. Ferrin, president of Providence Bible Institute; William H. Rice, evangelist; Thomas Titcombe, deputation secretary of Sudan Interior Mission; Dr. J. Palmer Muntz, director of Winona Lake Bible Conference; and R. T. Ketcham, pastor of the Walnut Street Baptist Church in Waterloo, Iowa.

Afternoon and evening speakers also include Dr. Daniel Iverson, pastor of

Representative of the 21 December graduates who hope to do foreign missionary work are (left to right) Ken Goodman, who left in January for Africa's British Cameroons; Betty Niebich, who has begun a three year nursing course before going to the Tibetan border as a medical missionary; Mrs. Goodman; Kathryn Cooper, who sails soon for work with children in a village of India; Betty Shattuck, who will need a year of college before she can begin orphanage work in Japan; and Leona Lent, who goes to Canada soon for a year of language study before heading for French Equatorial Africa.



The Moody Bible Institute of Chicago



Class of December, 1947

Class Motto, "He Goeth Before"

John 10:4

Photo by Marshall Studio

Shenandoah Presbyterian Church in Miami, Fla.; William Thomas, pastor of St. Paul's Union Church in Chicago; Billy Graham, vice-president of Youth for Christ International; Dr. William Ward Ayer, pastor of Calvary Baptist Church, New York City; Dr. Hyman J. Appelman, Hebrew-Christian evangelist; and Stephen Olford, British evangelist.

Song leader for the conference will be Edwin W. Guber, of Moody Extension staff, with special music provided by Beverly Shea, WMBI-WDLM radio staff members, Moody Chorale, and the Gospel Harmonists ensemble.

Evening sessions will be held in Moody Memorial Church, Clark Street and North Avenue, while most of the daytime meetings will convene in Torrey-Gray Auditorium.

ON FIELDS AFAR

Rosemary Russell '42, writes from Chali, Sudan, Africa, where she is recuperating from an unknown fever. She says she is feeling strong again, and eager to return to her mission station.

Gerald Troutman '39, and Mrs. Troutman (Betty Shay '38) recently had the privilege of baptizing Jatau, their most faithful convert in Nigeria. He has experienced much derision and persecution, but remains true to his Lord.

John M. Barcus '44, and Mrs. Barcus

(Alice Bullock '44) praise the Lord for the way He has blessed them in their building project in Sefrou, Morocco. The materials have been obtained, and work has already been started on the building.

Flora Mae Duncan '46, writes that twelve children were saved on the boat en route to China. She described Shanghai as a city of hungry, ill-clad, diseased, poverty-stricken people. "The physical misery is awful, but the spiritual misery is worse."

James Garlow '39, and Mrs. Garlow (Joyce Spohn '38) sailed for Bombay, November 12. They expected to be in Banskandi, Assam, before Christmas.

Esther Pontius '46, has been in Venezuela only two months, but writes that her heart has been touched as she realizes the great need there. The people are in great spiritual darkness, and she is eagerly awaiting the time when she can be used to help them.

Gordon E. Hermanson '36, and Mrs. Hermanson are serving the Lord in French Camerouns, West Africa. Mr. Hermanson is director of youth work for the entire West African Mission.

Raymond Davis '33, and Mrs. Davis (Evelyn Carr '33), who are laboring in the Boy Waifs' Home in Nigeria, West Africa, recently had the joy of baptizing their first four converts. They praise God for this victory, and ask prayer that others will follow.

F. Morris Shirk '44, and Mrs. Shirk (June Demmon '43) are leaving Mexico City soon for their permanent station in Tantoyuca, Vera Cruz, where they will work among the Huasteco Indians. They write that opposition to their work is very strong and many times they were threatened with death.

Orville Floden '43, Mrs. Floden '43, and Mary Ann Shute '43 are working together in Colombia, South America. Recently, a handful of believers purchased a building there, and fixed it up for their church.

Ruth F. Christopherson '30, returned to Burma November 12 on the *Queen Mary*. She will teach in the Morton Lane Judson School in Moulmein.

Steven Van Egdom '28, and Mrs. Van Egdom (Avis Roovaart '28) report that the work is progressing in Colombia, South America. Although there is danger of persecution, God has protected them and blessed their work.

"The evils of Nigeria are many!" say Gerald Swank '40, and Mrs. Swank (Dorothy M. Newman '41), "and perhaps the one that wrings our hearts the most is the sick babes that are brought to us after the witch doctor has done his evil work." They ask for prayer that they may be used to bring these people out of darkness into light.

Lillian Chipley '47, sailed for India Oct. 10 on the *S.S. Queen Mary* to England,

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Stanley Donaldson '45, and Mrs. Donaldson '46, have arrived in South America. Besides spending several hours each day studying the language, they are helping with household duties and the general "chores" at the Ebenezer Bible Institute near San Cristobal.

Edward B. Payne '27, sends his greetings from the Anglo-Egyptian Sudan. He is assisting in the medical work in a tribe of pagans adjacent to the Ethiopian border.

A. Keene Spittler '38, and Mrs. Spittler '44, are at the government school at Jigjigga, Ethiopian Somaliland, in answer to a request by Haile Selassie for teachers in that district. They ask prayer for their new work, that the Holy Spirit will touch the hearts of these people.

Paul Stough and Mrs. Stough (Elizabeth Quackenbush '39) sailed Nov. 7 for Antwerp, Belgium, where they will spend about two months learning French. Following their stay there, they will go directly to the Congo. The two Stough children, Bill and Jim, are remaining in the homeland at the Hampden DuBose Academy in Florida.

BIRTHS

To L. Marlin Olsen '41, and Mrs. Olsen (Gladys E. Tobiason '40), a daughter, Mary Beth, Sept. 16, at Bremersdorp, Swaziland, South Africa.

To H. Wilbur Aulie '45, and Mrs. Aulie (Evelyn Woodward '40), a son, Stephen Halvor, Oct. 19, at Mexico City, Mexico.

To Harlow Guiley '45, and Mrs. Guiley (Evelyn Sue Nafe '45), a son, Nov. 17, at Benton Harbor, Mich.

To Wesley Beadle and Mrs. Beadle (Ortha See '46), a son, Gary Wesley, Nov. 3, at Van Dyke, Mich.

To Olaf N. Carlsen '41, and Mrs. Carlsen (Marion Harvie '41), a daughter, Eunice Agnes, Nov. 9, at Johnstown, Pa.

To J. C. Thompson and Mrs. Thompson (Arla Brown '42), a daughter, Carla Jean, Aug. 15, at Los Angeles, Calif.

To Horton Presley '45, and Mrs. Presley (Lorena Perry '45), a son, John Harvey, Nov. 6, at Carverdale, Ill.

To Dudley Olsen '42, and Mrs. Olsen (Helen Thorson '44), a son, Keith Rodney, Sept. 19, at Dover, N.J.

To Irving E. Penberky '43, and Mrs. Penberky (Jeannetta Boersma '41), a daughter, Irvetta Rae, Nov. 13, at Lindsay, Calif.

To Delbert Harrell and Mrs. Harrell (Marguerite Gioldano '44), a daughter, Judith Ann, June 26, at Toledo, Ohio.

To Stanley Wick and Mrs. Wick (Elizabeth Sanford '41), a daughter, Jane Elizabeth, Nov. 3, at Quezaltenango, Guatemala.

To Chester Carlson '39, and Mrs. Carlson, a son, David Chester, Nov. 19, at Melrose Park, Ill.

To Andrew Helmbold '44, and Mrs. Helmbold '44, a daughter, Rachel Ann, Nov. 21, at Sheboygan, Wis.

To John Barcus '44, and Mrs. Barcus (Alice Bullock '44), a daughter, Joanna Ruth, Sept. 10, at Meknes, Morocco.

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Moody Monthly

To F. Morris Shirk '44, and Mrs. Shirk (June Demmon '43), a son, David Dale, Oct. 28, at Mexico City, Mexico.

To J. Cecil Anderson '41, and Mrs. Anderson (Harriet L. Van Order '42), a son, John Douglas, Nov. 4, at Champaign, Ill. To Sherman L. Ray '45, and Mrs. Ray, a son, David Sherman, Feb. 15, 1947, at Dunlap, Iowa.

TO THEIR REWARD

Florence Gorski '35, passed away Dec. 1, in Chicago, while home on furlough from Bolivia. She had an operation in August from which she never recovered.

Phoebe Bertsche '18, went to be with her Lord Nov. 17, in Chicago. Miss Bertsche labored for fifteen years at the Gospel League Shelter for Women, in Chicago.

Merrill Nelson '14, passed on to his heavenly home Oct. 26, at Salina, Okla. Mr. Nelson, with his father, P. C. Nelson, established the Southwestern Bible School, formerly at Enid, Okla.

L. Eugene Raker '93, went to be with the Lord Sept. 16, 1946, at Ellensburg, Wash. Mr. Raker served as pastor in several Ohio churches, and also at Kittitas, Wash.

Carrie McClung Bell '02, was called home, Dec. 1, at Reno, Nevada. She was a registered nurse from a Chicago training school.

WEDDING BELLS

Frederick T. Hayashi '45, and Momoyo Kimura, June 14, Honolulu, Hawaii.

Blaha J. Balcar and Jarmila Vebrova '41, Nov. 15, at Prague, Czechoslovakia.

Eugene Jordan '47, and Ruth Stam, Dec. 11, at Wheaton, Ill.

RIGHT AROUND HOME

Elmer A. Hartwell '47, has recently accepted the pastorates of the North Scott and North Marcellon Baptist churches. These are rural churches outside of Pardeeville, Wis. He has also been appointed director of Pardee Youth for Christ.

Andrew Helmbold '44, is a part-time instructor at Mission House College in Plymouth, Wis. He is also serving as interim pastor of the Marinette, Wis., and Menominee, Mich., churches.

Elmer Gillespie '28, and Mrs. Gillespie are serving the Lord as home missionaries in Louisiana. They write that recently they were privileged to buy a car, which has helped them greatly in their work.

Margaret L. Campbell '47, and Ella Shrauger '41, are working together in Clare, Roscommon and Missaukee counties in Michigan. They are teaching Bible and singing in the rural schools.

John J. Prevot '22, has left the pastorate of the First Baptist Church, Richmond, Calif., to become professor of Church History and Missions in the California Baptist Theological Seminary. Urven V. White '26, R. Vernon Ritter '30, and Carlyle Bennett '30, are also professors in the same school.

Warren Hesson and Mrs. Hesson (Peggy Walshe '44) are now ministering in Mt. Airy, N.J., where they have taken a church. Mr. Hesson is in his second year at Princeton Theological Seminary.

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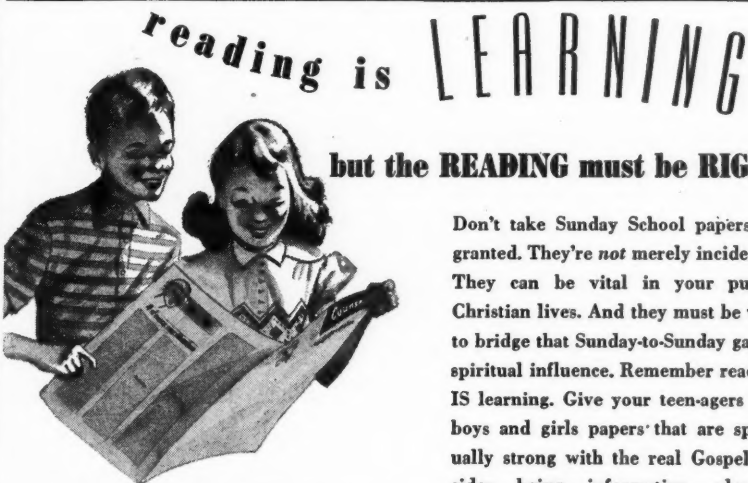
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mann '31) visited the Institute recently for the first time since she graduated. Mr. and Mrs. Bowerman, with their four children reside in St. Louis, where Mr. Bowerman is chairman of the Christian Business Men's Committee. He is also active in Youth for Christ work there.

Irene Eskelson '45, recently began a Christian ministry in Bledsoe, Ky. Her work includes children's work, Sunday schools, prayer meetings, visitation, and care of orphan children.

Howard L. Brumme '34, has taken the pastorate of the Seward Avenue Baptist Church, Topeka, Kan. He was formerly pastor of the First Baptist Church of Lancaster, Wis.

Harvey M. Eastman '02, has resigned as pastor of the Slatersville (R.I.) Congregational Church, because of physical disability. Mr. Eastman has served the Lord in this capacity for twenty-six years, and will continue as pastor emeritus.

William S. Ross '15, is serving as pastor of the First Baptist Church, Clarkston, Mich. Since beginning this work in December, 1946, he has spoken at 143 meetings, conducted 14 weddings, 13 funerals, baptized 49 converts, and received 59 new members into the church.

James A. Jacobson and Mrs. Jacobson (Ruth Butts '42) have returned from Nigeria for a year's furlough. They are residing in Okotaks, Alta., Canada, at present.

How Moody Learned to Preach

[Continued from page 405]

beyond calculation, for besides winning the hundreds and thousands who waited outside his inquiry rooms for a chance to find Christ, Moody may also claim their children of the third and fourth generations, his influence was so great in England, as well as in America.

In addition, Moody's influence by means of literature has been tremendous. Dr. Richard E. Day, in his book *Bush Aglow*, reports that up to the year 1935, the Colportage Association, started by Moody, had published books under sixty-seven titles, in six languages, totaling eleven million copies. Mr. Moody's own book, *The Way to God*, has had a circulation of more than 400,000 copies.

But perhaps the most significant result of his message was the duplication of Moody in young men whom he inspired to continue his work. Among these were C. I. Scofield, F. B. Meyer, Hudson Taylor, Reuben A. Torrey, and Wilfred T. Grenfell.

Mr. Moody said that some day people would hear that he was dead, but that they should not believe a word of it, for he would be very much alive. If someone were to tell us today that his message is dead, we would give the same answer. Moody's message met the needs of his own day, and few of us would find it too hard to follow Moody's principle of success: "If you can't talk, read a verse of Scripture and let God speak!"



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Forbidden Fields

[Continued from page 410]

and Bhutan. Nepal has been called "the only independent Hindu kingdom," though actually most of its people are Buddhists. Bhutan is a Buddhist stronghold also, and closely associated with Tibet. Both are mountain kingdoms in the heart of the great Himalayas, a circumstance which helps to explain their independence and their resistance to Christian penetration.

Nepal is by far the more important. Though it has its head in the clouds in such mighty peaks as Mt. Everest, it also has its feet placed in a plains region where a fairly varied agriculture may be carried on. There are great forests too, where big game hunting is often carried on. It is, of course, in the *terai*, or plains region, and in the great valley of Nepal

that most of the people live.

Several races are represented in its population, and at least six major languages are spoken, with numerous dialects. The ruling race are the Gurkhas, a very militant group. The Gurkhas, however, are comparative newcomers to the land, having defeated in the eighteenth century the older inhabitants, the Newars, who still form a large part of the population.

With the Gurkhas came Hinduism, and the religion of the country today may be said to be a mixture of Buddhism and Hinduism, since they have both greatly influenced one another. It is not unusual to find in a temple courtyard an idol which is worshiped by the Hindus under one name, and by the Buddhists under another. Generally speaking, Buddhism appears to predominate.

The Gurkhas came into conflict with

the British in India, after establishing their own rule over Nepal. As a result, they agreed to a treaty of peace which guaranteed them almost complete independence in their own country. They were not, however, to admit other Europeans to their land, and a British resident was to live in Khatmandu, their capital, as an official representative of the British government.

Actually, few travelers have ever been allowed in the land, except to go to the capital, and Christian missionaries in particular have been excluded. Many Nepalese live just outside their country and have there been contacted with the gospel. A number have become Christians. But these Nepalese are not permitted to re-enter and settle in Nepal, so they cannot be used as evangelists to their own people.

The Scottish Mission in Sikkim has been particularly used in reaching these exiled Nepalese, and also the Bhutanese. Literature, of course, is useful in getting past closed doors.

Since Nepal has invited the sending of some Americans to act in a technical capacity in aiding the government, it has been suggested that if these could be Christians with a missionary heart, they would doubtless find numerous opportunities for a Christian witness in an unobtrusive way.

AFGHANISTAN LIES to the northwest of India, with Russian Turkestan on its northern border, and Iran, or Persia, to the west. The famous Khyber Pass from India is the most accessible way into this rugged, mountainous country, but that pass, as is well known, is one of the most perennially disturbed areas in Asia.

Afghanistan is a rough land where conditions of living are usually quite primitive. A great variety of tribes are to be found, and mostly they are independent and turbulent lot.

One thing they do have in common—they are all Mohammedans, and usually fanatical in the faith. It is this, together with the rugged character of the land, which has kept the missionaries out. Not only are missionaries refused entrance, but the acceptance of Christianity by any Afghan immediately puts his life in jeopardy. His only safety is in leaving the country.

From the Indian side, various missions have carried on work for the Afghans, or Pathans, as the ruling tribe is called. These societies are almost all British, and it is not known what attitude the new government of Pakistan will take toward their work.

A Danish missionary recently completed a revision of the New Testament in the Pushtu language, the language of the Afghans, which should have a valuable ministry.

From the Persian side, the American Presbyterians have also attempted to reach the country, and some years ago four of their missionaries were allowed to visit Herat to do medical work. But as yet there is no visible crack in the wall of Afghan isolation and resistance to Christianity.

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All Hail the Power of
Jesus' Name

☐ 16. Jesus Savior, Pilot Me
Old Fashioned Meeting

☐ 17. My Heavenly Father
Watches Over Me
Bringing in the Sheaves

☐ 18. O Little Town of
Bethlehem
O Come, All Ye Faithful

☐ 19. Sweet Hour of Prayer
(Piano Solo by
Rudy Atwood)

☐ 20. When I Survey the
Wondrous Cross
(Piano Solo by
Rudy Atwood)

☐ 21. I'd Rather Have Jesus
Jesus Loves Me
I Think When I Read
that Sweet Story of Old

☐ 22. In the Garden
Am I a Soldier of
the Cross
My Lord's Gonna Move
Dis Wicked Race

☐ 23. Saved by Grace
Swing Low, Sweet
Chariot

☐ 24. There is a Fountain
I'm on the Battlefield

☐ 25. Just As I Am
Pass Me Not

☐ 26. Meet Me There
When They Ring the
Golden Bells
Wonderful

☐ 27. Under His Wings
Tell Me the Old,
Old Story
Stand Up, Stand Up
for Jesus

☐ 28. Nearer, Still Nearer
In the Secret of His
Presence

☐ 29. His Eye is on the
Sparrow
Not Dreaming

☐ 30. Face to Face
He Lives
(Piano and Organ Duet
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Monthly

February Youth Supplement

Read the story of the

Texas Youth Revivals

They'd Rather Have Jesus

THE STORY OF THE TEXAS YOUTH REVIVALS

By Arline Harris

ON A Saturday night in early August, in a city park in Dallas, ten thousand people were singing "I'd Rather Have Jesus." Probably three-fourths of them were under twenty-one years of age.

Thrilling? Yes, but it was only one milestone along the way of a new youth evangelistic movement among Southern Baptists. Such youth revivals have left their imprint on more than a hundred Texas cities and towns, on other southern states, and even on Hawaii.

This achievement of Texas Baptist students does not exalt them personally, but reveals their faith in the power of God. They have seen a God-given vision of the lost. They believe that faith in the Lord Jesus Christ is the only hope for their generation. Therefore they have made it their mission to implant faith in their Lord in the hearts of young people, starting with their friends and fellow students.

It began in prayer. A few Baylor University students desired something more than the traditional yearly revivals—something to set their campus on fire for Christ. First, two students prayed together, then three, and soon a half dozen were praying for it.

Out of a midnight prayer session on the campus the first Waco Youth Revival was born. This revival was held in April,

1945, in a tent near the business district. Six young ministerial students from Baylor preached to almost three thousand people each night for a week.

Everyone rejoiced in the results—281 persons made public their purpose for a closer walk with Christ. Before the tent was down, plans were being discussed for another revival the following year.

The second Waco Youth Revival was founded on prayer. The week preceding and each night after the services, prayer meetings often lasted until two or three o'clock in the morning. And built on this foundation was a strong layer of publicity. By the time the revival opened everyone in Waco knew about it—by radio, newspaper, signs, or visitation. Everywhere one looked were the signs—posters, banners on cars, placards in streetcars and busses. Handbills were dropped from an airplane, and a banner across the main street and a billboard on the site announced the revival in three-foot letters.

Each night the service was preceded by a parade from the university campus, down the main street and back to the tent. Hundreds of young people marched more than a mile each night, carrying banners and singing as they followed a poster-covered fire truck.

Each night after the service there was

a fifteen-minute radio program, in addition to a thirty-minute program the preceding Sunday and many spot announcements. No offerings were taken, for by the opening night all expenses had been met by gifts from students and interested adults.

The results more than justified the faith of the ones who prayed, the efforts of those who worked. There were six hundred decisions, including reconsecrations and dedications as well as conversions. The crowds attending reached almost four thousand. As glowing reports spread quickly all over the state, requests came pouring in for information and help with youth revivals in other towns.

The Baptist Student Union state secretary, W. F. Howard, took over the direction of the state-wide spread of the movement from his office in Dallas. Twenty-five students were sent out in groups to twenty-nine towns and cities during that summer of 1946. All of them were intelligent and consecrated young people, but some of them seemed to illustrate particular lines of "I'd Rather Have Jesus."

Howard Butt, of Corpus Christi, is the son of a wealthy businessman. Although not a ministerial student, his heartwarming sincerity is a testimony that he would "rather have Jesus than silver or gold."

Jackie Robinson, from Fort Worth, who became an all-conference basketball star as a seventeen-year-old Baylor freshman, preaches with a vigorous, boyish earnest-

Here are the leaders of the Youth Revival in Fort Worth, Texas. Front row (left to right), Jack Robinson, Bruce McIver, Bo Baker, Charles Wellborn, Howard Butt, and Ralph Langley, speakers. Back row, Bill Cody, Raymond Underwood, Earl Miller, Frank Bounds, state BSU president, Bob Harris, Baylor BSU president, and W. F. Howard, state BSU secretary.



ness that says he would "rather have Jesus than men's applause."

Charles Wellborn, three times national debate champion, ski-troop veteran, agnostic who was converted during the second Waco Youth Revival, preaches brilliantly but humbly, having given up his political ambitions because he would "rather have Jesus than world-wide fame."

These and many others gave their entire summer to the youth revivals. They went out by teams of two or more to the various places. The size of the field was relatively unimportant. The youth revival plan adapted itself to churches and towns of all sizes. Prayer and publicity were emphasized in the preparations for each revival, and local committees of young people made all the arrangements. The team members aimed their sermons and songs for the unsaved, and did a great deal of personal work.

The first and chief invitation at the close of the meetings was to take Jesus Christ as personal Saviour. Even in the large services, workers stood in each aisle to deal with those who came to the front. Then other workers assisted them in signing cards, stating whether they were surrendering to Christ in conversion, for special service, or rededication. The invitation always included all three calls.

The crowds that responded to these invitations indicated that mass evangelism is not necessarily dead. There were 607 conversions during the summer of 1946, 475 surrenders for special service, and 2,501 rededications. These results were conserved. Of the 61 conversions in Corpus Christi, for instance, all of them were reported joining some local church during the next few weeks after

the revival.

The local pastors have been enthusiastic endorsers of the movement. A Fort Worth pastor wrote: "This is the greatest occasion that Fort Worth has experienced since the Billy Sunday revival." A Dallas pastor felt almost the same way: "In my opinion, the recent Dallas Youth Revival was a God-sent gift, the like of which the city had never received before . . . the invisible results more than justified such a movement."

From Cleburne came this comment: "This city has never had a movement that did so much for youth in such a short time . . . The influence of the team with the power of the Lord made a definite change in conditions." Houston reported: "Christ was magnified in a glorious way in the singing, prayers, testimonies, and sermons. Only eternity will reveal the far-reaching results of this mighty movement."

After school started in the fall of 1946, a meeting was held at the First Baptist Church in Lubbock, and the local paper there commented editorially: "Those young men are thoroughly sold on another Young Man who came preaching a simple way of life that was destined to revolutionize all lives that were to come after Him. They are so attractive, so persuasive, they are casting a spell over the young people of that church, a spell we hope takes roots after they have gone their way."

Also in the fall of 1946 plans were made for a youth revival in Honolulu during the Christmas vacation. This was a daring venture. American young people of the church-conscious South had responded, but would the mingled races of Hawaii? The revival there was carried

out in the same manner—by prayer and widespread advertising—in co-operation with missionaries and native pastors.

Howard went early to help with the preparations and was joined by Robinson and Butt of Baylor; Bo Baker, song leader from the Southwestern Baptist Theological Seminary; and Reiji Hoshizaki, from Southern Seminary, Nisei-American Baylor graduate. They were accompanied by Woodson Armes, pastor, and Irving Bush, layman of Waco. Armes and Hoshizaki stayed over for a week-end revival on another island. In spite of many difficulties encountered, there were a hundred conversions, 144 rededications, and twelve commitments to special Christian service.

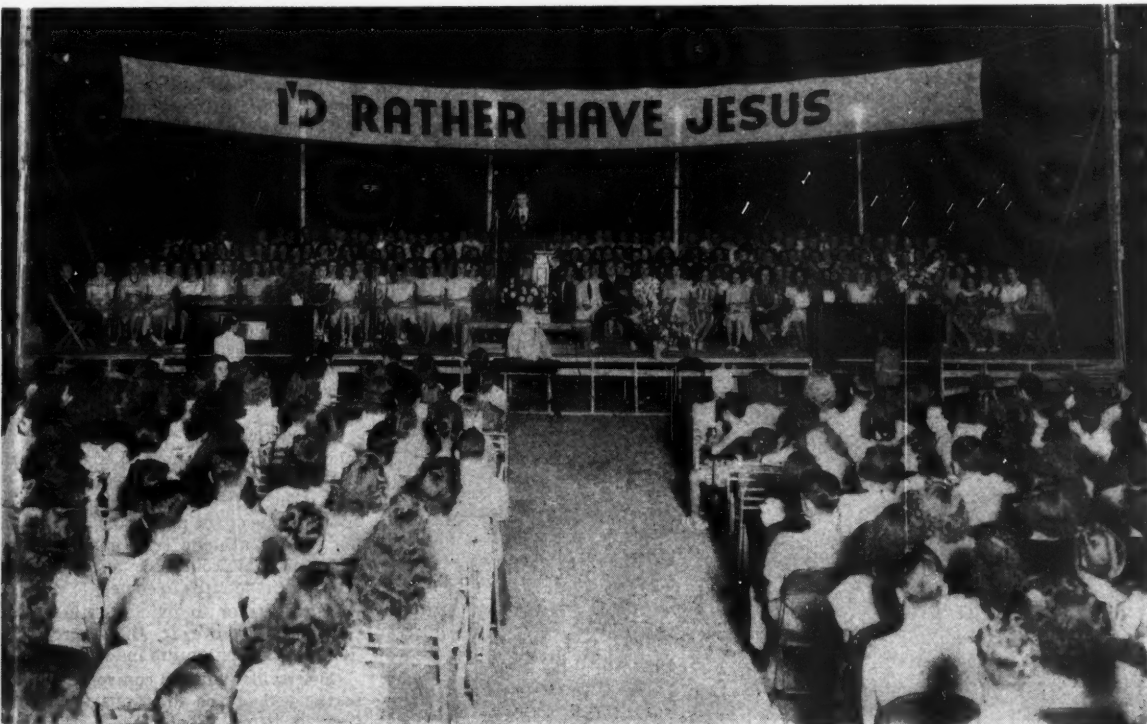
According to Howard, almost every state in the South planned youth revivals for the summer of 1947. In Texas and the surrounding states the movement was an accepted and growing enterprise. Fifty students from twelve campuses led in more than a hundred campaigns, seven of them city-wide.

More than a thousand young people accepted Christ in these meetings, and almost four thousand more were drawn into a closer walk with Him. The cities and towns of Texas still ring with "He Lives" and "Christ for Me," while more and more young people are learning to sing with sincere hearts, "I'd Rather Have Jesus."

* * *

Next month we will publish a sequel to this story of the Texas Youth Revivals—the story of how Charles Wellborn, young political science instructor, found Christ through the testimony of students on his college campus—in "God Walked In," written by Arline Harris. Look for it in March.

Ten thousand people crowded into Cole Park, Dallas, for this meeting led by Texas Baptist young people in 1946. More than 100 similar campaigns were held last summer.



Championship Game

By Ken Anderson

**Dale Scott was shooting for more than victory;
he wanted to show Bill Petroy a thing or two.**

ORDINARILY, one wouldn't see much relationship between a harvest field on a hot July afternoon and a basketball court late in February. To Dale Scott, however, the two were almost synonymous.

Dale, a high school senior, captained the Nesbit City Hurricanes. And tonight the Hurricanes met the Coal Miners of Cottersville to decide the Big Seven conference championship. Bill Petroy, generally considered the toughest among the new generation of toughs at Cottersville, led the Coal Miners.

Dale looked up at the score board: Cottersville 35; Opponents 32. In a matter of seconds now, the final quarter would get under way.

He glanced across the floor to where the Cottersville aggregation sprawled out under the north basket. Bill Petroy, resting on one knee, glared back across the shiny hardwood.

Once again Dale's thoughts returned to that day in mid-July when he and Petroy had last met. And once again he breathed a desperate prayer.

Though living in a mining community, Bill Petroy had taken a harvesting job to get out in the sun and condition his muscles for his last year of prep school athletics. Together, the two boys had followed a threshing gang which went from farm to farm harvesting oats and barley.

Dale remembered especially that afternoon when the threshing crew had been held up for some minor repair job, and he and Petroy had stretched out in the shade of a load of grain bundles. He was sure Petroy remembered, too.

During the first week or so of the threshing season, Dale had kept pretty much aloof. Petroy was a tough guy. Hailing from Cottersville, where a fellow's social standing was judged by his ability to hold hard liquor and the presiding law of the community was the superiority of a man's fist, Petroy had been something of an arrogant playboy. Then, too, mention of Nesbit City was always a thing of contention for anybody from Cottersville, particularly when it came to basketball.

The Coal Miners held undisputed supremacy in Big Seven football—had for years. On the hardwoods, the shifty Nesbit City Hurricanes usually made it a different story. But this year things were bad. Led by Petroy, one of the finest athletes ever to appear in the Big Seven, Cottersville was about to walk off with both football and basketball honors.

Earlier in the season, when the teams met for the first time at Nesbit City, Cottersville had taken a three-point thriller. The Hurricanes had played minus their varsity center, out because of illness, but there had been no alibi. When, a couple of weeks later, Cottersville dropped a game to Greenbridge, a team Nesbit City whipped handily, Hurricane fans began to say, "Wait till we meet those Coal Miners again!"

Now the time had come, and half of Nesbit City's population had swarmed into Cottersville to root for the Hurricanes.

AN ATHLETIC VICTORY wasn't uppermost in Dale's mind, however. He kept thinking about that afternoon last July. Awkwardly, he admitted, he had at last introduced a thread of testimony into his conversation with Bill Petroy. The opportunity had come when Petroy had offered him a cigarette. (Coaches had long before dropped tobacco from the training taboo list at Cottersville.)

"So what?" Petroy had asked. "You don't smoke—you don't drink—you're a nice boy. But where does it get you?"

Dale had tried to present the gospel in a way that wouldn't infuriate the big fellow. And Petroy had listened so closely that Dale was ashamed of himself for not having broached the subject days sooner.

But when Dale had finished speaking, Petroy shrugged his shoulders and said, "You know what I think of all that stuff? Baloney!"

Dale had tried to argue the point farther, but Petroy broke in with a flurry of musty adjectives, saying, "That stuff won't work. You get yourself really in a spot, where it's your religion or common sense, an' you'll turn to common sense anytime. Don't try to feed me anything else."

All of this had gone quickly through Dale's thoughts. Now he was talking to the fellows about plans for the final quarter. Then the buzzer sounded, and they trotted out on the floor.

Dale sent another prayer heavenward. Petroy had been sullen all during the game, and several times had tried to trick him into showing poor sportsmanship.

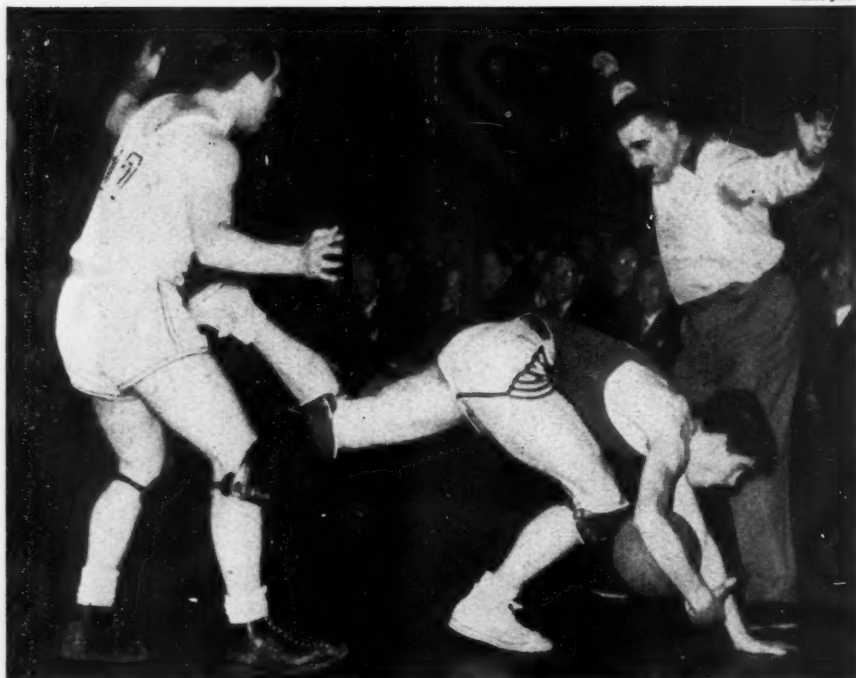
The two wouldn't meet again in high school competition. Here, then, was Dale's last chance. Petroy planned to work on the farm all summer—preparatory to entering one of the many colleges clamoring for his athletic services—and probably the two would see a lot of each other in the months to come.

In victory or in defeat, Dale had to conclusively prove to Bill Petroy that living the Christian life made good sense.

Cottersville had had control of the ball at the end of the third quarter, and so they got it out of bounds.

**The referee's whistle shrieked.
"Foul on seventeen," he shouted . . .
A host of Cottersville fans swarmed onto the floor.**

Acme photo



A quick screen play brought Petroy out into the open a short step from the free-throw circle. He shot—and scored.

Trailing five points now, the Hurricanes dug in. Dale scored a moment later. Taking possession of the ball, the Coal Miners tried to pull their screen play again. The Hurricanes were on the watch, though, and broke it up.

Seconds later, Dale drove under the basket again, shot and scored. But on the play he was fouled by Bill Petroy. It was Petroy's fourth personal. He swore under his breath.

Dale's free throw tied the score. "I didn't foul you," Petroy growled, as Dale ran past him to get into defensive position.

The Coal Miners scored again. In short order, the Hurricanes tied it up. But then the Coal Miners drew a foul, and made the free throw to lead 40-39.

Dale dropped in a one-hand push shot. But before the spectators could get their breath, Petroy scored. And, moments later, the big Cottersville center broke up a pass and dribbled half the length of the floor to score again, making it 43-40.

DALE looked up at the score board. Less than two minutes to go!

As was expected, the Coal Miners promptly resorted to a stalling strategy. Soon there was only a minute to go, when 50 seconds, then 40, then 30, and the Hurricanes tried frantically to get their hands on the ball.

Then they got a break. One of the Coal Miners was called for traveling.

Dale took the ball out of bounds, and passed it in to a guard who quickly advanced it beyond the ten second line. A quick play found a Hurricane open under the basket. He shot, and scored. The scoreboard read 43-42.

With only seconds remaining, the Coal Miners, paced by the adroit ball handling of Bill Petroy, tried desperately to stall.

Every other pass went to Petroy, so Dale played a hunch. Timing himself perfectly, he made a break toward the big fellow just as a pass left another Coal Miner's hand. With a beautiful interception, he got control of the ball, and dribbled top-speed toward the basket.

Petroy raced beside him, trying to break up his dribble. Then, with a mighty lunge for the ball, he sent Dale sprawling out of bounds.

The referee's whistle shrieked. "Foul on 17," he shouted, pointing to Petroy. "Two shots."

"I didn't foul him!" Petroy yelled. Promptly, the buzzer sounded from the scorer's table. "Five personals on Petroy!" someone called.

A host of protesting Cottersville athletes and fans swarmed out onto the floor. Dale Scott rarely missed a charity shot. And two points would put the game on ice for Nesbit City.

"I call them as I see them," the referee said. "He gets two free throws."

Now the anger of the mob rose to a rioting pitch. Nesbit City rooters had joined the crowd. Fists might begin flying any moment.

Dale looked up at the score board. Six seconds remained. Two free throws

would win the game. It was a cinch he could at least tie it up.

He prayed again—hard.

Then, without hesitating, he stepped up to the referee and said, "We don't want the free throws, Ref. We'll take the ball out of bounds."

DALE's words brought a tense hush over the irate players and spectators. A couple of his teammates contested his decision, but he refused to change it.

Quietly, the crowd melted back beyond the out-of-bounds lines, and the game continued.

Dale passed the ball in to a teammate, who slapped it quickly back to him. Three short dribbles brought him just outside the free-throw circle, his favorite spot for set shots.

The ball left his hands, just as the

time-keeper's gun signaled the end of the game.

The ball lifted high toward the rafters, then came down. Silence fell across the crowd.

There was a soft melodic swish. Then the score board changed to: Cottersville 43; Opponents 44.

Frenzied Hurricane fans jammed the floor. Dale elbowed his way toward the sidelines, as a hundred hands slapped him on the back.

Then an arm moved fully across his shoulders. It was Bill Petroy.

"Great game," he said, and then he was gone.

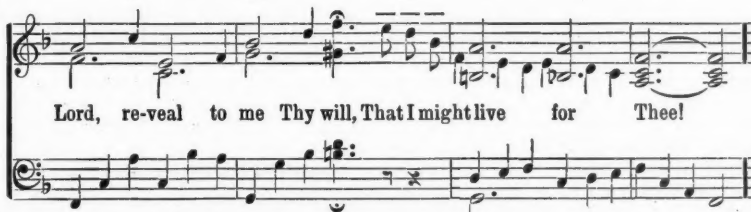
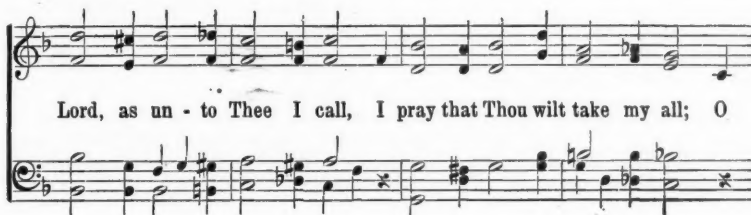
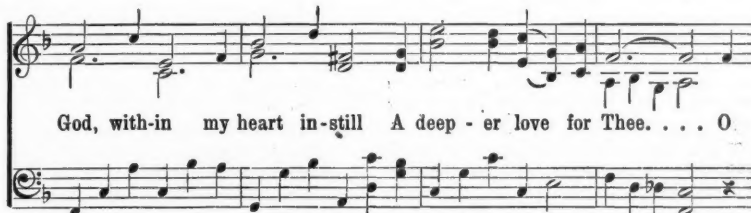
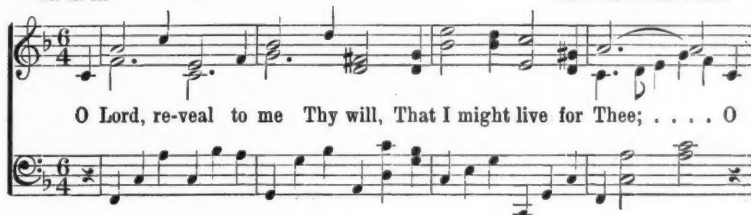
But Dale had gotten a full look into Petroy's eyes. And he found himself looking forward eagerly to the coming summer—even to making a couple of preliminary visits to the coal mining settlement called Cottersville.

NEW CHORUS OF THE MONTH

Supplication

M. A. H.

MARY A. HEUSINKVELD



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There's No Law

By Counselor Mae

THERE'S no law saying that every young people's meeting has to start with three hymns, then a prayer, another hymn and Scripture reading. This order is in good taste for the average church worship service, but in a young people's meeting—be different!

Begin by quoting a short poem. Quoting is preferable to reading; if you must read, practice first. Don't use *any* poem, but keep your theme in mind and correlate your ideas.

Variety suggests a ten-minute piano or organ prelude with a violin obligato for the beginning of your meeting. Avoid brass instruments; usually they are not conducive to opening services. If your church is small and has no organist or violinist, obtain a phonograph and play two or three records. An abundance of sacred music is available on records.

Another time, read a Scripture passage or quote one verse. If your topic concerns the will of God, quote a verse that emphasizes the thought, as "He that doeth the will of God abideth forever" (1 John 2:17).

Without any introduction have the soloist sing, "Thy Will, O God." Inform the pianist of the evening to have his hymnal open to the correct page so there will be no hesitation. Too many pianists excitedly thumb through the hymnal at the last moment, distracting the audience and spoiling the effect. Introduce the musicians during the time set aside for announcements.

For additional variety have a quartet hum a verse of a hymn, the four remaining on the platform during the entire program. Between numbers they could repeat the hymn or a few measures of it. For this set-up, the "Sea of Life" is an adaptable subject. Your quartet will add to the effect if they hum "Jesus, Saviour, Pilot Me," but will detract from it if they hum "Precious Jewels."

Frequently groups think they have to start a program with a prayer by the leader. Invite three or four to pray. Tell them in advance that the theme of the meeting is "Take time to pray." After the last one has prayed, your pianist plays the hymn, "Take time to be holy, speak oft with thy Lord." If you prefer that the entire group sing the hymn, have your song leader announce the page. The pianist plays a few measures of the hymn as all turn to the proper page.

Christian statesmen, historians, and literary geniuses have made appropriate remarks that have lived through the years. Open your meeting with a quotation, such as, "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man." Books of quotations may be obtained at any library.

Remember, there's no law saying that every young people's meeting must start with three hymns and a prayer.

Chalk Illustrations for Messages

By James F. Harrison

Figure 1 is an illustration to be used in connection with Matthew 14:28-32—Jesus Walks on the Water.

1. Peter testing Jesus—success (vv. 28, 29).
2. Jesus testing Peter—failure (vv. 30-32).

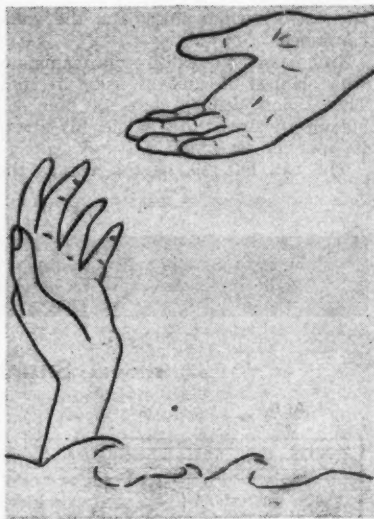


Figure 1

Figure 2 may be used to illustrate a message on "Temptation."

1. The bait—self-gratification.
2. The fate—self-destruction.

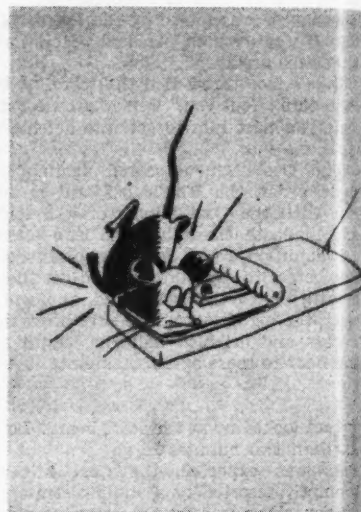


Figure 2

The sketches which appear with this article were submitted by students, and were not necessarily original with them.

Talking Things Over by Walden Howard

The Real Reason for Being a Christian

SAY, why are you a Christian?

Is it because your folks are Christians, and you've . . . well, you've "always been a Christian as long as you can remember"? Is it because you figure Christians are happier, and you want to be happy?

There are lots of reasons for being a Christian . . . in fact, we should say there is *every* reason, but at the same time there's *only* one main reason. It underlies all the others, and yet we're likely to ignore it. Can you guess what it is?

It's true that real, permanent happiness is only possible in Christ. True success can only come as we are His. But don't get the mistaken idea that the minute you become a Christian everything will click like clockwork. There's plenty of hardship to be endured, and a spiritual battle to be fought. It isn't always easy.

But—and here we come to the one real reason for being a Christian—God's way is right! The gospel of Jesus Christ is true!

It isn't just a nice thing to be saved—

not even the best thing. It's the *only* thing. As Peter said centuries ago, "Neither is there salvation in any other: for there is none other name under heaven [than the name of Jesus Christ of Nazareth] given among men, whereby we must be saved" (Acts 4:12). Jesus Christ is "the way, the truth, and the life" (John 14:6).

As I tried to point out last month, the gospel is not just a set of nice, pious religious ideas. It is a fact! We are lost sinners. We all know that. Jesus Christ is our Saviour. He has already suffered for sin in our place. His death and resurrection are historic facts that no one can intelligently deny. Because they are true, the offer of forgiveness and eternal life in Christ is also true. Personal faith in Him makes them ours.

Now the thing to remember is this—regardless of what comes your way tomorrow (maybe it will be easy, maybe it won't), the *gospel* is true. It doesn't change with circumstances or feelings. The promises of God are eternally true and unchangeable. Don't put your confidence in being happy, put your confidence in God.

NEXT MONTH: What Is a Christian Anyway?

"Let the PEOPLE Praise Thee... Let ALL the People Praise Thee!"

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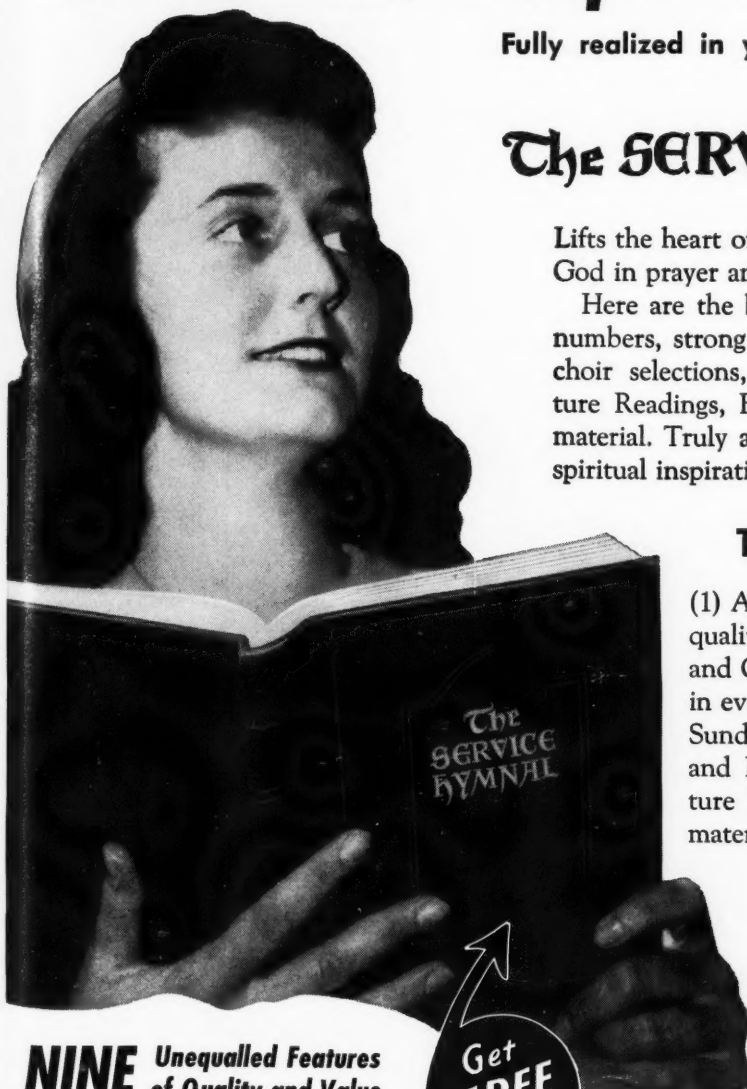
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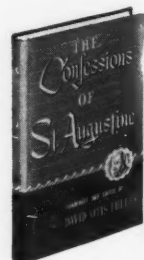
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